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**CONTENTS**

<b>Editorial</b>	<b>4</b>
<b>Robert Wilkinson: Launching 'Reformation' in Westminster Abbey</b>	<b>5</b>
<b>Morris: Tyndale and the Song of Songs</b>	<b>7</b>
<b>Simon Frazer: 'An Authorization for No Authors'</b>	<b>15</b>
<b>Ayeshah Haleem: letter</b>	<b>19</b>
<b>Peter W. Coxon: letter</b>	<b>20</b>
<b>Colin Wolfe: William Tyndale, a Facsimile and Me</b>	<b>23</b>
<b>Deborah Pollard: A Concordance for Tyndale</b>	<b>25</b>
<b>Hilary Day: The Holy Bible Translated by</b>	
<b>  Monsignor Ronald Arbuthnott Knox</b>	<b>28</b>
<b>Bruce Marsden: The Copernican Revolution and The Reformation</b>	<b>34</b>
<b>Michael Redman: The Tyndale Lectionary</b>	<b>42</b>
<b>Society Notes</b>	<b>60</b>
<b>Second Oxford International Conference details</b>	<b>61</b>
<b>Leuven Conference details</b>	<b>62</b>

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## EDITORIAL

As incoming editor of the Journal it falls to me to thank Gordon Jackson, on behalf of the entire Tyndale Society, for his brilliant job of bringing the Journal into existence, conjuring it out of the air, so to speak. His was the role of both mother and midwife, and my personal thanks are only muted by the fact that he has given me a most difficult act to follow. His vision and enthusiasm has communicated itself to all those who have been inspired to contribute and set a high standard of scholarship, as well as an interesting variety of subject matter. The range and depth of the subjects covered in past issues is a credit to Tyndale's inspiration, and this remains true of this volume.

The Society is now in its second year and the Journal has been the focus of its successful first year. The international interest in matters Tyndale manifested in the initial conference at Oxford has grown perceptibly. We now look forward to our second conference with its companion conference at Leuven (details are on pages 61 and 62) and riches are in store.

The launch of *Reformation* in January posted another landmark. Credit is particularly due to David Daniell and Gerald Hammond for their work in producing a volume of such extraordinarily high quality. In the present journal Robert Wilkinson reminisces about the occasion of the launch in the Jerusalem Chamber. Bruce Marsden follows his remarkable article in *Reformation* with the first in a series of 'scientific' essays. Deborah Pollard writes of the ongoing work on the Tyndale concordance, and Michael Redman has produced a Tyndale Lectionary for those who wish to follow the daily readings in Tyndale's version. My own researches into post-war Bible translations have confirmed (if, indeed, confirmation were necessary) the singular freshness and accessibility of Tyndale's English, and a recurring theme in letters and articles is the joyous sense of discovery when people come upon Tyndale for the first time. The Church today is facing its own problems, but if the excitement engendered by the resurgence of Tyndale's work contributes to the bringing of the Good News to the modern plough-boy, then Tyndale did not die in vain.

*Hilary Day*

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## Launching 'Reformation' in Westminster Abbey

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On March 20th 1413 Henry IV was praying at the shrine of the Confessor in Westminster Abbey when he had a stroke. The monks took him to the Jerusalem Chamber and laid him before the fire. The king rallied and asked where he was. They told him 'Jerusalem'. He murmured that it had long been foretold that he would die in Jerusalem and passed away.

The fireplace now carries a 17th century mantelpiece, but the chamber has lost little of its fourteenth century beauty and the painted ceiling shines like a clear night sky. For all its sombre associations, the room has an intimate and warm friendliness. The bust of the king who was content to die there watches not quite unobtrusively from the wall by the door. It's a warm place to come to as we too found, and no one was in a rush to leave.

For Tyndalians the room has a further significance. On 22 June 1870 the New Testament Company of the revisers of the English Bible met here for the first time. The Old Testament Company met on the 30th. They stood in lineal descent from Tyndale himself. The version they sought once more to improve was in great part his. The exciting standards of scholarship they collectively brought to their consideration of the ancient languages proved the metal of his lonely Hebrew and the precision of his Greek. As for the English, they naturally did not presume to make another translation; they were revisers.

The Jerusalem Chamber was an inspired choice for the launch of the Tyndale Society's academic Journal 'Reformation' on the 31st January this year. Priscilla Frost and Rochelle Givoni had made the arrangements for a faultless reception, and Professor David Daniell (equally at home – in the relevant sense – with both Henry IV and William Tyndale) spoke briefly to introduce distinguished guests and the room. But there was no mistaking the great attraction of the evening: we had none of us had sight of the new journal and we all wanted to have it in our hands.

The volume was worthy of the occasion and proudly displayed upon the tables in the Chamber. 'Reformation' is a splendid volume of some 400 pages and what is to be remarked upon is the speed with which it was produced. Professor Daniell spoke warmly of Judith Flanders' contribution as managing editor and when the complexity of the volume is seen it will be realised that he did not exaggerate. This sort of thing takes years in some

quarters! Contributors who were asked to correct their proofs on Christmas Day were heard throughout the evening to say they now knew what editorial determination really was. In that respect alone 'Reformation' is a triumph. Professor Daniell did not, of course, speak of his contribution as editor of this first volume, but I doubt anyone could find a more supportive or sympathetic editor: the whole volume is a tribute to his vision and his labour.

The aim of 'Reformation' is to provide a forum for 'articles of current interest, roughly in the period between 1450 and 1600, in areas where scholars find the study of Tyndale important'. The editorial board boasts scholars of international standing, and at the launch members were able to meet the general editor Professor Gerald Hammond and Professor Asher from Edinburgh, the editor for Language. We were also honoured with the company of Sir Edward Pickering.

The volume has most of the plenary papers of the first Oxford International Tyndale Conference, including those by Christopher Hill and Patrick Collinson and will thus be valued by those who were unable to attend the conference. It also contains new essays and several of the contributors were able to be present at the Abbey and later had supper nearby. Dr Michael Weitzman has contributed an authoritative article on Tyndale's Hebrew, and W.R. Cooper has presented new evidence relating to the martyrdom of Richard Hunne. Bruce Marsden has written on the origins of mathematical language in English and Professor David Norton on words of Tyndale which did not get into the A.V. The volume also contains a facsimile of the printed Latin text of Latomus's *Confutations Against William Tyndale* accompanied by a masterly translation by Professor Willis, both of which will help readers keen to learn of Tyndale's last debates with his inquisitor.

Other members were present too who had come along to celebrate the occasion, share ideas and ask questions in the animated and happy conversation of the evening. Several libraries were represented and representatives of various newspapers, church periodicals and the BBC had been invited.

It was the greatest pleasure to spend the early evening in such fine surroundings speaking of Tyndale and seeing the fruits of the Society's determination that he shall no longer lack proper academic attention. We are already looking forward to Volume Two.

*Robert Wilkinson*

The *Song of Songs* has a very special significance in the history of the interpretation of the Old Testament because the Renaissance and Reformation neither diminished its popularity and perceived importance within the canon of the Old Testament, nor greatly changed the exegetical approach of commentators on it. The *Song of Songs* was the most read and most commented-upon book in the mediaeval cloister, according to one authority<sup>1</sup>. Consequently it is a great pity that we have no direct indication of how William Tyndale would have translated and presented it. With a very few exceptions, 'pre-critical' Christian exegetes considered the Song to be a mystical expression of the love of Christ for the Church and/or the believing soul, but they differed to a considerable degree as to the propriety of a literal-historical approach to the Song and to the number and role of the dramatis personae in it.

We do have a precious fragment of the *Song of Songs* which Tyndale translated for his English version of the Sarum Old Testament lectionary. Matthew's Bible may give some indication as to the course Tyndale would have taken had he escaped martyrdom to translate the Song as it was unique in its treatment of the Song amongst early English Bibles. We also have a striking passage from The Parable of the Wicked Mammon, which gives us some indirect clues as to the type of approach to the Song he may have endorsed.

The translated fragment is the reading for July 2nd: 'On the Visitation of Our Lady' and contains two extracts from *Song of Songs*, 2:1-4 & 2:10-14 which are as follows:<sup>2</sup>

- (1) I am the flower of the field, and the lilies<sup>3</sup> of the valleys. As the lily among the thorns, so is my love among the daughters. As the apple tree among the trees of the wood so is my beloved among the sons: in his shadow was my desire to sit, for his fruit was sweet to my mouth. He brought me into his wine-cellar and his behaviour to me-ward was lovely ...
- (10) Behold my beloved said to me: up and haste my love, my dove, my beautiful and come, for now is winter gone and rain departed and past. The flowers appear in our country and the time is come to cut the vines. The voice of the turtle dove is heard in our land. The fig

tree hath brought forth her figs, and the vine blossoms give a savour.  
Up, haste my love, my dove, in the holes of the rock and the secret  
and thy fashion beautiful.

The reading of two portions of the *Song of Songs* on the Visitation of the Blessed Virgin Mary, does not call forth any censure from Tyndale. Mediaeval expositors were fond of interpreting the woman in the Song in three ways: 1) the general spouse which is the Church, 2) the special spouse which is every believing soul, and 3) the singular spouse which is the Virgin Mary. The Douay Bible had a neat exegesis of 2:2 'As the lillie among the thornes, so is my love among the daughters': 'The Church excelleth al other societies: in the Church the godlie excel sinners, among the innocent and holie the virgin Marie surpasseth al.'<sup>4</sup> It would be pointless to speculate on whether or not Tyndale approved of a reading of the Song in praise and honour of the Virgin Mary, suffice it to say that the reading was discontinued in the English prayer-books. Tyndale was concerned that worshippers should be able to understand the readings appointed for important dates in the Church calendar.

Despite his certain knowledge of Hebrew, Tyndale sometimes favours the Vulgate in this translation. In 2:12, he has 'the flowers appear in our country' translating the Vulgate Flores apparuerunt in terra nostra rather than the Hebrew ב' re 'in the land'. The next phrase, 'and the time is come to cut the vines' will be unfamiliar to readers of the English Bible since the AV and later English Bibles interpret the Hebrew ׳t hazz mîr higgîa 'the time of the singing of birds is come'. The root zmr has two meanings: 'to sing' and 'to prune'. The idea of pruning a vine in the spring would not commend itself to most viniculturalists but the LXX read kairos tes tomes ephthake followed by Vulgate tempus putationis advenit and several Jewish authorities.<sup>5</sup> Tyndale would have found little encouragement to follow the 'singing' option unless he had access to the commentaries of Rashi, Kimchi or Ibn Ezra. The early editions of Pagninus's Bible (1527-8) follow the Vulgate, and Luther avoids a literal translation with der Lenz ist herbeigekommen, 'the spring is come'. The early English versions follow Tyndale albeit rather quaintly: Coverdale (1535) and Matthews (1537) have the 'twistinge time is come'<sup>6</sup> whilst the Great Bible (1539), followed by subsequent English Versions, reads 'the time of the birdes singinge is come'. This reflects their dependence on Sebastian Münster's Latin translation of the Hebrew Bible and his edition of Kimchi's S fer Haššôr šîm.

Tyndale's translation of 2:4<sup>7</sup> does not follow the Vulgate ordinavit in me charitatem. The translators of the Wycliffe Bible and the Douai-Rheims

Bible rendered the Vulgate 'he ordeyned in me charite' and 'he hath ordered in me charitie' respectively. The Geneva Bible & AV follow the Rabbinical consensus and translate 'love [was] his banner over me' and 'his banner over mee was love'. Tyndale's solution to this difficult phrase is strikingly different and suits the context: 'he brought me into his wine-cellar and his behaviour to me-ward was lovely'. 'Lovely' was used synonymously with 'amorous' in the 16th century,<sup>8</sup> and here translates the Hebrew noun 'ah bâh 'love'. Tyndale's translation does not violate the conventions of Hebrew grammar because an abstract noun is occasionally used adjectivally as in Psalm 120:7 ni š lôm literally 'I am peace' for 'I am for peace', or 'peaceful'.<sup>9</sup> Other mid-1530's English Bibles translate the same line 'and loveth me specially well'<sup>10</sup>. The crucial word is the Hebrew word diglô, which traditionally has been translated 'his banner' signifying the ensign of God's love. Tyndale's rendering 'behaviour' may be an educated guess as he rejects Sebastian Münster's insigne eius and Sanctes Pagninus's vexilli eius<sup>11</sup>. Instead of a visual banner or ensign, Tyndale took diglô to mean the looks or signs of love that the beloved made. Thus the Hebrew would be interpreted 'his intent towards (or concerning) me was love'.<sup>12</sup> This would agree with the most modern English versions which translate diglo as the loving demeanour of the beloved. The New Revised Standard Version, (1989) has 'and his intention toward me was love'.<sup>13</sup> There does not seem to be any contemporary precedent for 'behaviour'. Konrad Pellikan, in his commentary on the Song (1534), argued for insignivit, 'he made conspicuous/displayed', instead of ordinavit, 'he ordered/set', too late for Tyndale's use perhaps, but the idea may have been already in circulation.<sup>14</sup> Professor Daniell has often stressed that Tyndale's aim was clarity rather than strict philological accuracy:<sup>15</sup> this may be such an example. The educated guess, although not followed by other English versions, is fortuitously in agreement with the latest scholarly opinions.

We have very few clues as to how Tyndale would have interpreted the Song or how much information he would have placed in the margin or chapter headings concerning the interpretation of the Song and the dramatis personae. Matthew's Bible gives precise details as to the speakers, e.g. 'The voyce of the Church', 'The voyce of Christ', 'Christ speakinge of the church to the synagoge'. The Patriarchs, the Heathen and the Apostles also make a unique appearance among the English versions. Matthew's Bible was greatly influenced in this respect by a corpus of Latin Bibles printed at Lyons between 1512 and 1533. This corpus has been seen as part of a more creative movement which flourished in early 16th century

exegeses of the Song but which lost ground to headings and marginalia that were predominantly ecclesiastical and increasingly standardised.<sup>16</sup> The editor of Matthew's Bible knew the historical provenance of the Song. 'Salomon made this Ballade or Songe by himselfe & his wyfe the daughter of Pharaon' the heading informs us, but this statement is prefaced by the observation that the Song was 'A mysticall devyce of the spirituall and godly love/between Christ the spouse/ and the churche or congregacyon his spousesse.' The abundance of detail in Matthew's version of the Song contrasts starkly with the plainness of those produced in England. Coverdale's Bible (1535) had no introduction to the Song, no section headings, and merely a few biblical references in the margin. The Great Bible (1539) had a very terse introduction of two lines and then only a few biblical cross-references in the margin. Later English Bibles were concerned that if the ploughboy read a plain translation, he might be led astray into carnal by-paths, so they drowned the text in a sea of marginal annotations giving guidance as to how to understand the book spiritually. Thus the Geneva Bible (1560) has fulsome notes, and the Douai Bible (1609-10) which has copious annotations, stresses that this book is not for novices but strong meat for the perfect.

In The Parable of the Wicked Mammon Tyndale enlarges on Luther's statement that outward deeds are a sign of inward faith, and illustrates the point with the account of the 'woman who was a sinner' in Luke 7. Tyndale describes the approach of the woman to the Lord in a 'cascading passage', where 'its irrepressible torrent of clauses accurately reflects the subject matter'.<sup>17</sup> The passage seems to be inspired by Bernard of Clairvaux's Sermons on the *Song of Songs* where the black but beautiful bride, outwardly sinful but inwardly glorious,<sup>18</sup> longs for the presence of her beloved. In sermon 3 on Song 1:2, entitled 'Let him kiss me with the kisses of his mouth', St Bernard discourses on what it is to kiss the feet, the hand, and the mouth of the Lord. 'You, O unhappy soul, if you would cease to be unhappy, must imitate this happy penitent, prostrate upon the ground, kissing His Feet and washing them with tears.'<sup>19</sup> Once the soul has kissed the feet and hand she is raised up and emboldened to seek the most intimate of kisses. Here is Bernard's explanation of the woman's action:<sup>20</sup>

And notice how abruptly she comes out with her request! From the Great One she has a boon to ask; but she employs no flattery to get what she desires, nor does she beat about the bush. Bluntly boldly, out of her full heart she blurts it out ... Her love is holy, for it is spiritual, not after the flesh. And it is burning, eager, for she is so absorbed in it that she

forgets the majesty of Him to Whom she speaks. What? 'The earth shall tremble at the look of Him,' and she asks for a kiss! Is she drunk? Yes indeed she is.

Compare this to Tyndale's explanation of the extraordinary actions of the woman (allegedly Mary Magdalen) in Luke 7:37-8:<sup>21</sup>

'And she believed the word of God mightily and glorified God over his mercy and truth, and being overcome and overwhelmed with the unspeakable yea and incomprehensible abundant riches of the kindness of God, did inflame and burn in love, yea was so swollen in love that she could not abide nor hold, but must break out, and was so drunk in love that she regarded no thing, but even to utter the fervent and burning love of her heart only.'

St. Bernard made several connections between the first verses of the *Song of Songs* and the various accounts of the anointing of Jesus on the basis of three common characteristics: i. The black and beautiful beloved (Song 1:5, 6a), and the sinner who loved much (Luke 7:37), ii. 'good ointments'<sup>22</sup> and 'ointment poured forth'<sup>23</sup> (Song 1:3) and the alabaster flask of ointment of the Gospel accounts<sup>24</sup> and iii. 'kisses of his mouth' (Song 1:2) and kissing the feet (Luke 7:38,45). Furthermore, commentators since Origen<sup>25</sup> have linked Song 1:12 'While the king sitteth at his table, my spikenard'<sup>26</sup> sendeth forth the smell thereof', with the anointing story in John 12:3 where the King is at his table, the nard<sup>27</sup> is poured out and the house is filled with the odour. The classical association of banquets with wine, women and perfume has been transformed into a messianic anointing but the allusions are clear<sup>28</sup>. Tyndale's enthusiastic appraisal of the passage in Luke 7 would have raised the eyebrows of his reforming successors. An illustration of this contrast could be drawn from Tyndale and Calvin on Luke 7. Calvin and Tyndale are agreed that the woman's anointing and tears are a thankful response to sins forgiven, but although Calvin has a very precise and skilful commentary on the text he has none of the passion and extravagance that characterises Tyndale's approach.<sup>29</sup> Would Tyndale have discoursed on the Song with the same exuberance as on Luke 7 or would he have been the precursor of the puritans? As far as the exegesis of the *Song of Songs* is concerned the puritans did not greatly differ from the mediaeval mystics: the beloved was the Church, or the believing soul and the lover was Christ. According to George Scheper, many reformers were very reluctant to indulge much in exuberance when commenting upon the Song. They did not approve of drunkenness as suitable metaphor of spiritual ecstasy, neither did they emphasise that the longing of the bride is expressed in terms of sexual

desire: she desires to be wholly united with her beloved. The sensuous nature of the Song was played down whilst they extolled the domestic harmony, fidelity, headship and other marital values by which the Song portrayed the relationship between Christ, and the Church or believer.<sup>30</sup> It seems that in this case Tyndale would have understood the Song with more feeling and physical intensity than his reforming successors in England.

Tyndale is so often appropriated by the Reformed party and reviled by the Roman party that we forget that he was a Roman Catholic priest, agitating for reform from within the Church, whose work was dedicated to giving ordinary people access to the Scriptures. We should not therefore be surprised that he translated the readings ordained of that same Church into English for the benefit of parishioners everywhere. We can see from his translation of the Song that he was free to use the Vulgate as one of many translating tools and to follow it and other versions where he felt it transmitted the sense of the original. We can only get a glimpse of what the case might have been had Tyndale survived to translate and to comment on the Song. In the bit that has survived we have an example of his forthright originality and bold manner of dealing with cruces interpretum. Of his interpretation we have the marginalia of disciples who completed his work, but it is the veiled allusions to St. Bernard's surpassingly beautiful sermons on the Song which bear witness to Tyndale's richness and catholicity, his earnest love and humility, and which might lead us to wonder how much the spiritual legacy of the English Church was impoverished by his martyrdom.

- 1 'Le livre qui fut le plus lu, le plus souvent commenté dans les cloîtres du Moyen Age.' Jean Leclercq, L'amour des lettres et le désir de Dieu, Paris, 1957, p.83. Cited in Luc Brésard and Henri Crousel avec Marcel Borret, Origène Commentaire sur le Cantique des Cantiques, vol.1, *Sources Chrétiennes*, No. 375, 1991, p.61.
- 2 David Daniell, Tyndale's New Testament, Translated from the Greek by William Tyndale in 1534, Yale University Press, 1989. p.406. Here the Sarum O.T. readings are reproduced as an appendix to the New Testament. pp. 391- 408.
- 3 Tyndale's translation here is puzzling. Vulgate reads lilium convallium. Lilium is a 2nd declension nominative singular, convallium is a 3rd declension fem. pl. genitive form. I have met no precedent for Tyndale's translation and all other versions have the singular noun.
- 4 Even Henry Ainsworth the radical separatist acknowledged this point. In a grammatical note on Song 1:8 'Oh thou fairest among women' he notes that fairest means 'fairest of woman-kinde: as the mother of our Lord, is called, *Blessed among women*, ... that is, most blessed, or more blessed than other women.'

- 5 Aquila, Symmachus, Targum and Rashbam opt for pruning whereas Rashi, Kimchi and Ibn Ezra (whose commentaries were all in the Mikra'ot Gedolot) seem to have influenced later English versions, possibly via Sebastian Muenster. Marvin Pope, Song of Songs, A New Translation and Commentary, Anchor Bible Series, Doubleday, New York, 1977, pp. 396 cites Isaiah 18:4-6 in favour of 'pruning'. There niâh 'blossom' and v<sup>k</sup> rat ...bammazm rôṭ 'cut...with pruning hooks' are closely associated.
- 6 Shorter O.E.D. Twist 1.2. obs. or dial. 'prune', 'clip'. (1483).
- 7 Heb. v<sup>k</sup>diglô `lai 'ah bâh.
- 8 As in W. Shakespeare *Pass. Pilgr.* vi 'Sweet Cytherea...Did court the lad with many a lovely looke.' O.E.D. sub 'lovely'.
- 9 Gesenius-Kautzsch, ed. A.E. Cowley Hebrew Grammar, Oxford, 1910, §141c, n.3 on § lôm.
- 10 Coverdale (1535). Matthew's Bible (1537) & The Great Bible (1539) have this reading. The 'banner' versions are the Great Bible (1553) 'his baner spred over me is love', Geneva Bible 1560 'and love was his banner over me', the Bishops' Bible, (1568) 'his banner spred over me, whiche is his love' and the A.V. (1611) as above.
- 11 Münster, Sebastian, Juxta hebraicum contextum in Latinam utcumque vertissimus linguam, atque grammaticas quasdam adjecissemus annationes, non desuerunt qui similem operam a me flagitarent in [šîr haššîrîm] Cantico canticorum, 1525 fol. a<sub>2</sub><sup>1</sup>. Sanctes Pagninus, Canticum Canticorum selomoh interprete Eodem Sancte Pagnino Lucensi, in Biblia, Lyon, 1527-8.
- 12 Arabic: 'alamuhu fawq lit. 'his sign or indication, on or over me'. 'Indication' could be interpreted 'behaviour'.
- 13 The NEB (1970) & the REB (1989) 'have he has...given me loving glances.' The readings are based on the Akkadian cognate dag lu to 'look'. cf Eugenio Zolli, In margine al Cantico dei Cantici, Biblica, vol. 21, 1940, pp.273-282 esp. 273-275. Robert Gordis, The root [dgl] in the Song of Songs, Journal of Biblical Literature, vol. 88, 1969, pp.203-4. Cf. also M. Pope, *ibid* pp.375-7, on intent'.
- 14 Konrad Pellikan, in his 1534 Commentaria bibliorum...Tomus quartus in quo continentur...Cantica Solomonis, 7 vol. 1532-1539 fol. Christopherus Froschoverus, Tiguri, 1534.
- 15 See Max Engammare La Cantique des Cantiques à la Renaissance, Geneva, 1993, pp.136-8.
- 17 These assessments of the passage are from A. Hume, A Study of the Writings of the English Protestant Exiles 1525-35, PhD (University of London), 1961 p.71. Cited in D. Daniell, William Tyndale: A Biography, YUP 1994, p.164.
- 18 See Bernard of Clairvaux Sermones in Cantica Canticorum, No. 8, section 2.
- 19 St Bernard on the Song of Songs Sermones in Cantica Canticorum, Translated and edited by a Religious of C.S.M.V., Mowbray, London, 1952, p.26.
- 20 *ibid*. p.28. I have altered 'inebriated' to 'drunk'.
- 21 This is taken from The Parable of the Wicked Mammon, (1528), Sig. B<sub>7</sub><sup>v</sup>-B<sub>8</sub><sup>r</sup>.
- 22 Heb. l<sup>r</sup> a š<sup>e</sup>m nek LXX kai ' sme muron s u.
- 23 Heb. šemen tûraq LXX murou 'ekkenoth n.

- 24 Matt. 26:7 mur u...barutim n 'costly ointment'; Mk. 14:3 mur u nard u pistikes p lutel us 'ointment of nard, costly perfume'; Luke 7:37 mur u , 'ointment'; John 12:3 (as Mark)
- 25 See, Luc Bréssard and Henri Crousel avec Marcel Borret, Origène Commentaire sur le Cantique des Cantiques, vol. 1, *Sources Chrétiennes*, No. 375, 1991, Ch. 9 pts. 3-9.
- 26 Heb. nirdi LXX nard s m u.
- 27 Gk. mur u nard u
- 28 Marvin Pope, *ibid.* p.349.
- 29 See John Calvin, Harmony of the Evangelists Matthew, Mark and Luke, ed. W. Pringle, vol.2, p.134. The comment on the passage is pp.135-141.
- 30 Orthodox commentators were aware that the Song was open to literal interpretations which could lead either to rejection of its canonical status, or to the physical excesses of the Family of Love and other antinomian groups who were apparently inspired by it. The Westminster Assembly Annotations have some priceless observations which indicate their sensitivity to these extreme conclusions. They note that there are some who reject or abuse the Song believing it to be an 'hot carnall pamphlet'.



ALBRECHT DURER  
*Philipp Melanchthon*,  
1526.

Engraving,  
17.5x12.8cm,  
British Museum,  
London.

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# **'AN AUTHORIZATION FOR NO AUTHORS'**

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## **A Playlet of the Imagination in Two Scenes**

### **SCENE ONE**

*London, 1610.*

*The house of Lancelot ANDREWES, Bishop of Chichester.  
With him is Prebendary Philip INGRAMS, his amanuensis.*

*Attending upon the Bishop are two delegates from each of  
the three seats of learning, Oxford, Cambridge and  
London, which had been charged at the Hampton Court  
Conference in January 1604 with a fresh translation of the  
Bible.*

*The delegates are:*

*Thomas RICHARDS of Magdalen, Oxford*

*William TRUELL of St Edmund Hall, Oxford*

*Edward DUNTHORN of Peterhouse, Cambridge*

*Vaughan WELBY of Jesus, Cambridge*

*Isaac COLFE, Vicar of St Dunstan's, Stepney*

*Francis ELIOT, Canon of St Paul's, London*

**ANDREWES:** My friends, we are met now to consider the latest draft of our Preface, 'The Translators to the Reader'. You will like to hear that His Majesty has graciously approved of our Epistle Dedicatory.

First, in the matter of recognition. Just as the First Act of His Majesty's Parliament made a most joyful and just Recognition of his lawful Succession, so have we inquired of you for a joyful and just Recognition of those English translators gone before us. Cambridge?

**DUNTHORN:** To name them, nemine contradicente.

**ANDREWES:** Oxford?

**RICHARDS:** To name them, nemine contradicente.

**ANDREWES:** London?

**COLFE:** Divided, my Lord Bishop. A willingness to acknowledge tempered by little sanguinity of success.

**DUNTHORN:** The very point, my Lord, discussed at high table as in chambers! It is no part of our task to anticipate objections of politics but rather to pay our debts like honest men to our creditors.

**ELIOT:** Posterity will not thank us for finding so little fault with works of one frail and fallible man be he never so great scholar. 'twere best we have no acknowledging.

**TRUELL:** Posterity, my Lord, will search us out ere long and point the finger of scorn at our conceit. Our indebtment never can be hid from diligent eyes that would light upon Master Coverdale and Master Tyndale ...

**WELBY:** ... and so forth and so backward, my Lord Bishop. With respect to your deep learning in the Fathers of the Church, you have well shown how the Word reached us from the Ancient Tongues. Is it so nice a matter to show how that Word hath reached us in our own?

**ANDREWES:** My friends, you have borne with me and with this work these many years. You cannot but know my heart which is as yours in this. And you must know my mind which is fast in this, that no names of ours shall be seen appended. This is His Majesty's desire and, yea, his command, that The Book shall stand as the Word of God, not of any man. This we have known long since. Now, if I hear you aright, you would have me speak for His Majesty's indulgence in the owning of Master Coverdale and Master Tyndale, if none other.

**RICHARDS:** That, my Lord Bishop, we surely desire, more than the most of us who have laboured. Were a democracy brought to the setting forth our Preface, no more disputation were needed.

**ANDREWES:** So be it. Master Ingrams will be pleased to place before you some words of this owning I have written, with indication wherein the text I purpose they would best be found.

Our meeting shall stand adjourned the better for you to ponder them ere we meet next.

His Majesty has granted me audience this day sennight.

## SCENE TWO

*Hampton Court a week later.*

*The Royal Suite wherein King JAMES and Bishop ANDREWES are closeted.*

*George ABBOTT, the newly appointed Bishop of London, in attendance but he does not speak.*

**JAMES:** Now, I'll trouble ye, Bishop Andrewes, to read it to me.

**ANDREWES:** Very well, Sire. *(reading)* 'But it is high time to leave ...'

**JAMES:** *(interrupting)* This road we'll come mebbe to fuller understanding. What the eye canna trust the ear may warrant yet. Again, Bishop!

**ANDREWES:** 'But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian reader) we never thought from the beginning, that we should need to make a new translation nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead

of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.

'And not alone among the living, but among humble scholars there were that left no memorial than their words to us who have taken much ease and comfort thereby of their skill and pains with the Word. We would set off and indemnify our weaknesses by the genius of William Tyndale in the Pentateuch and the New Testament and of Miles Coverdale his poesy in ...'

**JAMES:** Enoo, laddie! I'll mak ye an archbishop mebbe, but I'll no ha'yon Tyndales and Coverdales aspirin' to mannymission o'God's Word. Ye speak truly o' those twae scholars o' the glens. Truly indeed! But ye'll no put it to yon Preface. Ye Church founded by ye Queen, my coz, sha' want for persons aside ye Blessed Trinity. An' tha's ye Politics, Bishop; a league frae ye Divinity!

**ANDREWES:** Sire, I speak for the many chosen. Save one or two voices from London, the words I have read before Your Majesty are for all the many chosen since we living find little room to better such renderings aforetimes.

**JAMES:** Aye, an' ye have made of a good one a better, be it by ever so little. And see ye, ne prologues, ne commentaries, Bishop, ne namin' o' names. When none living shall subscribe, surely shall none deid.

*Simon Frazer*

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## Letters to the Editor

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29 September 1995

Dear Sir,

As a new member of the Tyndale Society I would like to make the following general observations on the impact the rediscovery of Tyndale has made in reassessing my own Christian worship.

Having been brought up in a Church of England school I wonder that only at age 50 do I learn what an enormous contribution Tyndale made to its bedrock. Having read David Daniell's biography of Tyndale I am further overwhelmed at the comparative small-mindedness of More, and even Erasmus, in the scope of their scholarship and reactions to Tyndale, and wonder how such heroic, wholesome virtue and accurate scholarship on Tyndale's part could have been overlooked for so long. Certainly the stone that was rejected turns out to be the cornerstone.

Finding it hard enough to find a church that uses both the King James VI Bible and the Book of Common Prayer, now that I have started to read the Tyndale translations of the OT and NT I dream of attending authentic church services using his translations in services run on the Tudor prototype.\* The rediscovery of Tyndale by your notable patrons will, I hope, percolate down to ordinary people, since it has enormous implications for Church of England worship which has so decayed during my adulthood, to my utter dismay.

I hope very much the Tyndale Society will find ways to bring the implications of Tyndale's work to bear on Church reform at large, bringing hope to people who have become alienated from Anglicanism because of the denatured language and rituals introduced over recent decades. I, for one, rarely go to church now for this reason – and I think I speak for thousands.

Yours faithfully

*Ayeshah Haleem*

76A Ashford Road  
EASTBOURNE  
BN21 3TE

\* (? perhaps in Westminster Abbey)

Dear Sir,

Readers of the *Independent* (23.11.95) could not fail to have noticed a short but remarkable item from a Bonn correspondent which blazoned the claim – ‘Luther’s Bible found after 200 years’! A Portuguese postgraduate, engaged in cataloguing ancient books in the Württemberg State Museum in Stuttgart, had stumbled onto a dusty tome which was later authenticated as a copy of the Vulgate once in the possession of Martin Luther, the inspired genius of the Protestant Reformation in Germany. The importance of the find lies in the mass of marginal comments and annotations in his hand which litter the pages, and in the course of time textual scholars will be in a position to assess their significance in Luther’s development as a great Bible translator. The item in the newspaper is tantalisingly brief and, perhaps as one might expect, utterly misguided in some of its conclusions. On the positive side, however, it does reproduce some telling lines of autobiography:

DML [Doctor Martin Luther] – I was born in the year 1483 ...

In the year of 1518 did D. Staupitz relieve me of my religious order ...

In the year of 1519 did Pope Leo excommunicate me from his Church ...

In the year of 1521 did Kaiser Karl expel me from his empire.

Thus was I thrice shunned.

But the Lord took me into his care.

According to the correspondent, handwriting experts are in no doubt that this and the other marginal ‘scrawlings’ are from the pen of Martin Luther. The claim is also made that certain words in the margins represent attempts to translate the text into *Hochdeutsch*, the literary ancestor of modern German. So far, so good, but unfortunately in the first line he has already concluded that this particular copy of the Vulgate was ‘the Bible that broke the monopoly of the Catholic Church and consigned Latin to antiquity...’ and was ‘the template for Luther’s first Protestant Bible, prepared in the years 1521-22 in Wartburg castle.’ G. Markus (*Independent* 1.12.95) rightly objects to the assumption that it was this Bible, Luther’s Vulgate, that broke the monopoly of the Catholic Church; in his own work Luther certainly made use of the Vulgate as an important tool in translating the scriptures and often employed words and phrases from it in his new German translation. But Markus also objects to what he regards as ‘that old and rather antiquated prejudice—that the old Vulgate Latin Bible was part of a Catholic conspiracy to keep the Bible out of the hands of Christians’ and takes the correspondent to task for failing to mention the multitude of

vernacular Bibles that appeared across Europe in the fifteenth century (one example being of one German version alone, printed in 1466, going into sixteen editions before the appearance of Luther's New Testament in 1522). I think that Markus is simply toeing the party line here when he protests that the Roman Catholic hierarchy, from the days of Wycliffe, had no desire to keep the Scriptures from the people. He needs to be reminded that the Council of Trent declared '...that the ancient Vulgate edition, which has been approved by the church itself ... should be considered the authentic edition for public reading, disputations, sermons, and explanations', and that it was only with the encyclical *Divino Affante Spiritu* of Pope Pius XII in 1943 some four hundred years after, that the church hierarchy changed its policy and encouraged vernacular translations from the original languages.

Whatever judgement is made about the ideological struggles that led up to the Reformation one thing has to be made clear: Luther broke new ground, not in the act of translating the Bible into his native tongue, but by basing his translations on the *original* biblical languages, i.e. Hebrew for the Old Testament, and Greek for the New Testament. Thus he rejected the exclusivity of the Vulgate in Latin, which had indeed served its purpose for literate readers across mediaeval Europe where it operated as a sort of religious *lingua franca*. This is the point made so clearly in the letters by A. Hammond (*Independent* 4.12.95) and R.V. Wells (*Independent* 6.12.95). Hammond draws attention to the peculiar conditions prevailing in England in contrast to the Continent where Luther was getting his translations published: 'Here it was the particular concern of the clerical and lay authorities to eradicate unofficial translation while refusing to provide an official one' and Wells stresses the point that it was 'translations of the Bible from the original languages that outraged the Roman Catholic Church, making it feel threatened, not new translations of the St. Jerome's Latin version of them.' A reminder of what might have been in the sixteenth century was supplied in a recondite note from Gregory Morris, a postgraduate student at St. Andrews University (*Independent* 9.12.95), who informed us that there were officially sanctioned translations of the Hebrew Bible during that period. He refers to the translation of Pagninus (1528), to Ximenes's great Complutensian Polyglot (printed in 1514 and published in 1520), and not least to 'Sebastian Münster ... whose Latin translation was one of the favoured cribs of those who produced the Authorised Version.'

However, increasing fears among the priestly hierarchy in England, that translations on the continental model threatened the monolithic power of the Roman Catholic church, resulted in battenning down the hatches against any

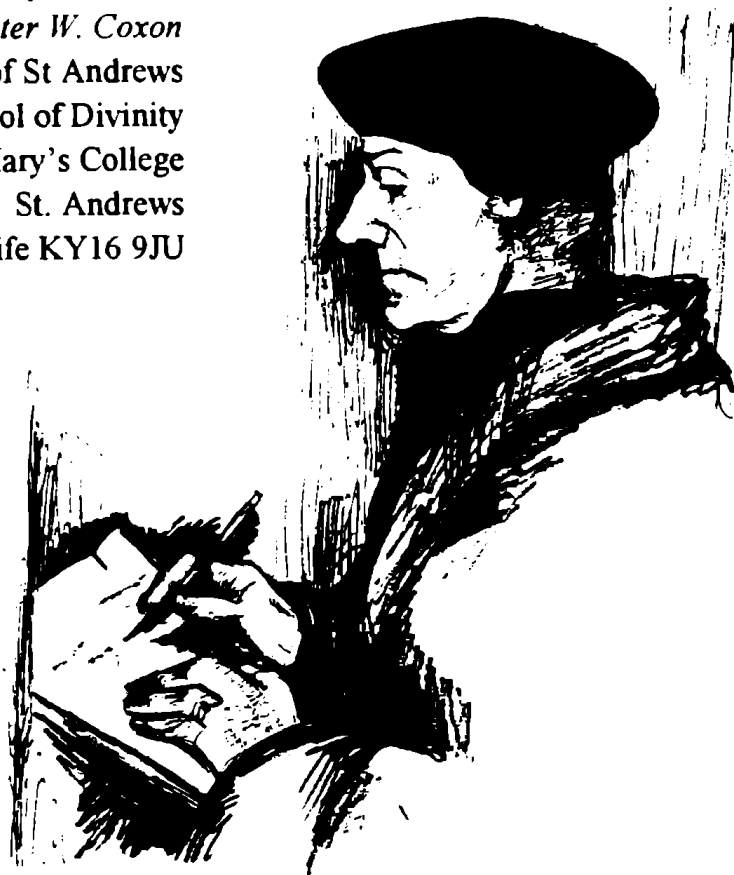
scholarly work that put the sacred writings into the language of Tyndale's ploughboy. Tyndale, England's Martin Luther and greatest of all English Bible translators, became the prime target of the most malign invective from the Church authorities led by Cuthbert Tunstall the bishop of London and later by Sir Thomas More. It was Tunstall who was personally responsible for burning Tyndale's English New Testament in October 1526 and justified his action by pointing to thousands of errors in his work. In the third book of his lengthy *A Dialogue Concerning Heresies*, which first appeared in 1529, More argued that Tyndale's faulty renderings were '... so many and so spread through the whole book, that likewise as it were as soon done to weave a new web of cloth as to sew up every hole in a net ...'

Morris points out that modern scholarship has vindicated Tyndale's ability as a translator and how amazingly advanced his translations were in his day.

Now the rest of the acts of the sixteenth century translators (and of Master Tyndale in particular), and all that they did, are they now written in the book of Daniell, *William Tyndale: A Biography*. Yale University Press 1994. New Haven & London?

Yours faithfully,

*Peter W. Coxon*  
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School of Divinity  
St. Mary's College  
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Erasmus, after Holbein, by Jo Day

No doubt many peoples' lives have been influenced by the purchase of a particular book but little did I realise that mine would be that Saturday morning in 1977 when I wandered into the book department of that well-known London department store, Selfridges. I had intended only to browse but my eye was caught by a facsimile copy of William Tyndale's 1526 New Testament, on display in a glass case. The thick volume was sumptuously hand bound in black leather and it came complete with its own leather-covered wooden box. Having a long interest in antique books, and bibles in particular, it was irresistible and I had to buy it, although I could ill afford it at the time. It proved to be one of a limited luxury edition of 240 copies published by Paradine in 1976 to commemorate the 450th anniversary of the publication of the original.

I previously had only a little knowledge of William Tyndale and the brief biography by Professor F.F. Bruce (more about Tyndale's New Testament than the translator) printed at the end of the facsimile simply served to whet my appetite. Who was this man Tyndale, what did he achieve (apart from translating the New Testament) and how could I get to know more about him? Over the next couple of years or so I searched the new and second-hand bookshops in vain for a biography. I subsequently obtained a copy of 'The History of the Bible in English' by F.F. Bruce and also read similar works which gave me useful information but still I wanted to know more. Eventually I found a book entitled 'The Story of Willlliam Tyndale' by Charles Tyler, published in 1898. Although it was apparently written principally for children, I found it both interesting and fascinating. Then in 1982 I discovered Brian H. Edward's 'God's Outlaw' in its second edition.

Although I treasured my facsimile copy of Tyndale's first New Testament I didn't regard it as just a 'museum piece' to adorn my bookcase but resolved to read it from cover to cover (probably not the best way to study a bible!). I found the ancient black letter type remarkably easy to read after a little practice. The words just seemed to flow and many passages had a familiar ring so I compared them with the Authorised (King James) Version and soon reached my own conclusion that much of the latter was, in fact, the work of Tyndale.

I should, perhaps, point out that I am no scholar but simply earn my living as an accountant. Since 1982 I have been raising a family (with the help of my wife, of course!) so I have a very limited amount of time or resources at my disposal. My interest in William Tyndale and his works was not forgotten but I had to push this to the back of my mind. This interest was, however, rekindled when I heard about the quincentennial celebrations towards the end of 1994. I first heard a brief review of Professor David Daniell's biography on the BBC World Service, then I heard the broadcast Commemorative Service from the chapel of Magdalen College, Oxford, on BBC Radio 4. Thus stimulated, I decided I had to purchase a copy of Professor Daniell's book - whilst in the book-shop I picked up a copy of a leaflet advertising the Tyndale exhibition at the British Library which I just had to visit. I did so - three times! The exhibition was excellent - it was a tremendous thrill to see the original of my facsimile as well as the original letter written by Tyndale from Vilvoorde, together with the other memorabilia. This exhibition in turn led to me becoming a member of the Tyndale Society.

What can one say about Professor Daniell's book without overdoing the superlatives? It is certain to be the definitive work on Tyndale for many years to come. It is more than just a biography because it covers such a wide range of aspects of Tyndale's work, life and times. I thoroughly enjoyed my first reading of it but needed to read it more than once. It is an absorbing book which one can return to time and time again and each time find something new or previously overlooked.

I regret that I do not have more time at my disposal to enable me to conduct some researches of my own. I wish good luck to those who are researching various aspects of William Tyndale and I look forward to reading some of the results in this Journal. My best wishes for the success of the Tyndale Society.

*Colin Wolfe*

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## A Concordance for Tyndale

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Work is progressing apace on the first-ever concordance to the modern spelling editions of Tyndale's Bible. Hopefully the concordance to the New Testament will go to press in 1996 and a CD-ROM version will be issued at the same time. The intention is to produce a concordance that can be used alongside concordances to other versions of the Bible. Deborah Pollard is working on the paper version and Ian Thain will be working on the CD-ROM version.

A concordance is an alphabetical index of the words in a text with their immediate contexts. For the Bible, book, chapter and verse references are also provided. The concordance is perhaps the most basic Bible study tool. Prose works also benefit from the provision of a concordance and in due course work will hopefully begin on Tyndale's treatises.

There are two underlying assumptions in the creation of a concordance. One is uniform spelling. If there are variant spellings, the enquirer is at a loss to know all the different forms to look up. Such a concordance would be cumbersome and frustrating to use. The appearance of Tyndale's Old and New Testaments in modern orthography eliminates this problem. The second expectation is a reference tag for the text containing the word of interest, so that the enquirer can look it up. Tyndale's Bible does not show verse divisions. Instead, Tyndale followed the practice of his day in labelling sections with a capital letter in the margin. Verse divisions did not enter the English text until the Geneva Bible: the New Testament in 1557 and the complete Bible in 1560.

There were 2 concordances produced before the Geneva Bible's verse numbering. The delightful title of the second one by John Marbecke in 1550 tells us that it is possible to use marginal capitals: 'A Concordance, that is to saie, a worke wherein, by the ordre of the letters of the A.B.C., ye may redely finde any worde conteigned in the whole Bible.' What he did about spelling, I do not know. For the present concordance however, verse numbers have been quietly added. Versification is such a strong (and useful) convention and indexing each word merely by Tyndale's section capitals would make it difficult to compare with other versions of the Bible. Much of the time and effort going in to produce the concordance has been in inserting the verse divisions and checking them. The Authorised Version

serves well as the master and only once or twice has it fallen down in that its order of phrases differs significantly from Tyndale's rendering.

When constructing a concordance the major question to address is: What will the concordance be used for? Modern language concordances are typically used to:

1. find a forgotten verse or passage
2. trace themes
3. study word use
4. study principles of translation

For Tyndale's versions this order should perhaps be rearranged. The phrasing, choice of words and the sentence patterns of early 16th century English may be of greatest interest to scholars<sup>[3]</sup>. Reading through Tyndale's testaments one senses that Tyndale used many of our smaller words in a different manner from the way we do today. He seems to have fewer definite and indefinite articles. He puts 'an' in front of words beginning with 'h'. Is this because the first syllable is stressed or was the 'h' sound lost? His use of relative pronouns differs too. Tyndale uses 'which' where we would put 'who'. He seems to use 'that' more than we do today. At least twice he has written 'that that' (1 Thes. 5:4 and 2 Thes. 2:3); jarringly awkward. There are unusual pairs of words. He writes 'because that' where we would simply use 'because' and 'for to' where we would use just 'to'. For this reason the concordance will be an exhaustive one, that is, every word will be indexed. Although this feature will make the concordance quite large, scholars of English language should find it more helpful.

'Looking up a forgotten word or phrase'<sup>[1]</sup> changes to 'looking up a word or phrase for comparison with other versions of Scripture.' Because Tyndale's version would only be familiar to present day readers through the Authorised Version and is not used for devotional reading, it is felt that the concordance is likely to be used alongside others. For this reason and because there is no verse numbering within the text, it is thought best to display each keyword in as meaningful a context as possible rather than within a set number of words. Every effort is being made to make the concordance readable so that scholars may trace themes too<sup>[2]</sup>.

When Robert Young published his 'Analytical Concordance to the Bible' between 1879 and 1884 he opened a new dimension to scholars by putting down the Hebrew, Aramaic and Greek originals and distinguishing connotations and the shades of meaning. This treatment exposes the principles underlying a translation<sup>[4]</sup> and could be applied to the Tyndale Bible concordance but publication would be greatly delayed. If there is

demand, the work could be carried out for a second edition(!) of the concordance.

The publication of the Tyndale Bible concordance should mark an important stage in the study of early sixteenth century English and the theology of William Tyndale. The modern spelling text with verse divisions will exist in electronic form for further studies. Once the Bible concordance has been completed, a concordance for Tyndale's other texts should go ahead. Should anyone wish to expedite the present Bible concordance, please get in touch with me through the Tyndale Society. It is too much to ask anyone to mark verse divisions but there is a need for proof-readers. The concordance is being produced as a set of mini-concordances, one on each book. This is partly to aid proof-reading. So here is your chance to get a mini-concordance of your favourite Tyndale Bible book free. It is not too late to make suggestions for the concordance either if anyone feels something is amiss with the current plan. Further details of the concordance should be available at the conference in September. A short paper for the conference is also in the pipeline.

*Deborah Pollard*

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We expect the next issue of  
*The Tyndale Society Journal*  
to include:

- Bruce Marsden's second part on Copernicus, *The Celestial Ballet*
- John Davies' review of *The Psalms in English* edited by Donald Davis (Penguin)
- Bill Cooper on *Underground Evangelism*
- Chris Daniell on *Sodbury Church*
- G K Hall's *A Spiritual Pilgrimage Through the Cotswolds*.

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## The Holy Bible translated by Monsignor Ronald Arbuthnott Knox

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In 1939 R.A. Knox began the translation into modern English of the Clementine text of the Vulgate Bible. The New Testament was privately printed in 1945, and after some five hundred revisions, was subsequently authorized by the Hierarchy for public use. The Old Testament was published in two volumes in 1949, was authorized, also after certain revisions had been made; and a one-volume edition was produced in 1955. This version effectively replaced the Douai-Challoner translation for Roman Catholics in the English-speaking world.

In his Translator's Note to the first volume of the Old Testament, dated, perhaps significantly, St. Jerome's Day 1948, Knox details his method: 'Throughout the books which are included in the Jewish canon, I have translated from the Vulgate, with constant reference to the Massoretic text: I have naturally consulted the Septuagint in cases of difficulty, although (except in the Psalms) it seldom throws much light on discrepancies between the Latin and the Hebrew. In a handful of passages where the Vulgate text yields no tolerable sense, or yields sense which evidently quarrels with the context, I have rendered from the Hebrew, giving a literal translation of the Latin in a foot-note. Where the Latin makes good sense, but is at variance with the Hebrew, I have indicated the fact of disagreement, but without giving the full Hebrew text if the difference is slight, or if the Hebrew text is itself unintelligible. Very occasionally, where even cautious scholars believe that the true text of the origin has been lost, I have put in three dots to mark the possibility of an omission. In translating Judith, Tobias, and certain parts of Esther, I have translated from the Vulgate, interpreting it as far as possible in the light of the Septuagint Greek. At the same time, I have kept an eye on the Hebrew and Chaldaean versions of Tobias, with their interesting variants.'

Knox also invites criticism of his work, as he had of the privately printed version of the New Testament. His answers to these criticisms are to be found in a series of articles published in 1949 in one volume entitled *On Englishing the Bible*<sup>1</sup>. This outline of his philosophy of translation in his racy and often humorous style makes entertaining reading. In his Preface he talks of the new wave of translations being undertaken on both sides of the

Atlantic and doubts 'whether we shall ever again allow ourselves to fall under the spell of a single, uniform text, consecrated by its antiquity.' He continues: 'And as each new adventurer sets out on his quest for that North West Passage, the perfect rendering of Holy Writ, he will do well to take note of buoys that mark the channel. Let him ask, not how I did the thing, but how I thought the thing ought to be done.'<sup>2</sup>

Having established that he is going to work from the Clementine recension of the Vulgate text, he explores the two methods of translating, which he describes as the literal (by which I take him to mean word-for-word translation) and the literary. He concludes: 'If you are translating for the benefit of a person who wants to be able to read the word of God for ten minutes on end without laying it aside in sheer boredom or bewilderment, a literary translation is what you want - and we have been lacking it for centuries.'<sup>3</sup> By 'literary' he means what is known as 'dynamic equivalence', a method which has become so established over the subsequent half century that few would now feel the need to defend it. It behoves us, however, when reading his translation, to remember the tradition from which he was breaking. In his discussion about the difficulty of translating idioms of one language into those of another, he touches the heart of every translator's problem, but it is an even greater problem when translating Scripture, as so many of our English idioms are derived from the earlier versions of the Bible. There are other sayings and phrases, which though perhaps not part of everyday English usage, have become hallowed by constant repetition. Knox feels that a Bible translator must not let such phrases slip through the net.

On the problem of Hebraisms Knox writes: 'Douay was consistent; it translated the Latin word for word, and if you protested that its version sounded rather odd, replied woodenly, 'Well, that's what it says'. In the eleventh psalm, for instance, you get the words 'Deceitful lips, they have spoken in heart and heart'. Even Challoner saw that that would not do, so he pillaged from the Authorized Version and gave us, 'With a double heart have they spoken'. I don't see what a double heart could be except an abnormal anatomical condition, or an obscure kind of convention at bridge; but anyhow it sounds a little more like English. But when the Latin had 'Renew a right spirit within my bowels,' that was what Challoner put; and when the Latin had 'Examine, O Lord, my kidneys', Challoner put that down too; only he changed kidneys to the obsolete word 'reins', hoping that his readers would not look it up in the dictionary. We are sensible of these Hebraisms, and most of us would like to see the last of them. But there are

hundreds and hundreds of other Hebraisms which we do not notice, because we have allowed ourselves to grow accustomed to them. We should have thought it odd if we had read in *The Times*, 'General Montgomery's right hand has smitten Rommel in the hinder parts'; but if we get that sort of thing in the Bible we take it, unlike Rommel, sitting down. 'Mr. Churchill then opened his mouth and spoke' - is that English? No, it is Hebrew idiom clothed in English words.'<sup>4</sup>

Here I quote Knox's translation of Jonah's prayer which we have already looked at in previous articles in this series:

*Jonah 2.1 ff.*

And what of Jonas? At the Lord's bidding, a great sea-beast had swallowed him up; and there, in the belly of it, three days spent he and three nights. This was the prayer which Jonas made to the Lord his God, there in the belly of the sea-beast; Call I on the Lord in my peril, redress he grants me; from the very womb of the grave call I, thou art listening to me! Here in the depths of the sea's heart thou wouldst cast me away, with thy flood all about me, eddy of thine, waters of thine, sweeping over me, till it seemed as if I were shut out from thy regard: yet life thou grantest me; I shall gaze on thy holy temple once again. Around me the deadly waters close, the depths engulf me, the weeds are wrapped about my head; mountain caverns I must plumb, the very bars of earth my unrelenting prison; and still, O Lord my God, thou wilt raise me, living, from the tomb. Daunted this heart, yet still of the Lord I would bethink me; prayer of mine should reach him, far away in his holy temple! Let fools that court false worship all hope of pardon forgo; mine to do sacrifice in thy honour, vows made and paid to the Lord, my deliverer!

Knox claims the right for the judicious use of paraphrase which he calls 'a bogey of the half-educated'. He also sees the need to adapt the matter to English sentences. As he says, '...it is the clear fact about St. Paul that he thought in paragraphs. St. John, on the other hand, has an insatiable passion for full stops.'<sup>5</sup> In all this, however, he is aiming at what he calls 'timeless English'; in translating the Bible he is aiming at something that will not be 'dated'. Readers must judge for themselves from the passages which follow, whether he has achieved this aim. It is questionable, I think, whether the aim is, in fact, achievable, but given that Knox decided to retain the 'thou' form, he has left us with much that a modern reader might very well baulk at.

As usual with the extracts I quote I give Tyndale first for comparison. I begin with Joshua 14.9ff:

*Tyndale:*

And Moses sware the same season saying the land whereon thy feet have trodden, shall be thine inheritance and thy children for ever because thou hast followed the Lord my God continually. And now behold, the Lord hath kept me lusty (as he said) this forty and five years, even since the Lord spake unto Moses, while the children of Israel wandered in the wilderness. And now see I am this day four score and five years: and yet am as strong at this time, as I was when Moses sent me: look how strong I was then, so strong I am now, to war and to do all manner of things.

*Knox:*

And Moses promises me that day, Thou, who hast taken the part of the Lord my God, shalt live to have a portion in the very land thou hast traversed, and leave it to thy race in perpetuity. The Lord has made good his promise, and life is still mine. That word was spoken to Moses forty-five years since, when Israel began its wanderings up and down the desert, and now, a man eighty-five years old, I am as vigorous as I was when I went on that errand; in battle or on the march, the strength of the old days is still with me.

What is striking here, is the freshness and accessibility of Tyndale, whilst I wonder whether Knox has secured, as he hoped 'that Englishmen of 2150, if my version is still obtainable then, shall not find it hopelessly 'dated'.'<sup>6</sup>

Knox is interesting on the opening passage of John's Gospel; '...take that well-known phrase in the Last Gospel, 'the light shines in darkness, et tenebrae eam non comprehenderunt' - does that mean that the darkness could not understand it? Or that the darkness could not smother it?' Here I give Knox's solution to this one first, followed by Tyndale.

*Knox:*

At the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God. It was through him that all things came into being, and without him came nothing that has come to be. In him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it.

*Tyndale:*

In the beginning was the word, and the word was with God: and the word was God. The same was in the beginning with God. All things were made by it, and without it, was made nothing, that was made. In it was life, and the life was the light of men, and the light shineth in the darkness, but the darkness comprehended it not.

Knox admits that he found himself unable to treat the Old Testament in the same way as he had approached the New. 'The New Testament was new, the Old Testament was old. The New Testament was written, mainly, by people who thought in Aramaic and used Greek as a kind of Esperanto; it has not the vigour of a living language. The Old Testament was written, mainly, by people who were using their own tongue, and expressed themselves naturally into it. A different treatment was called for, or the whole thing went desperately flat.'<sup>7</sup>

For comparison, then, I give Knox's opening verses of Hebrews which we have seen in REB and Phillips; and his version of Genesis 1.1 ff., but here I confess my own opinion that Tyndale cannot be improved upon.

*Hebrews 1.1 ff. (Knox):*

In old days, God spoke to our fathers in many ways and by many means, through the prophets; now at last in these times he has spoken to us with a Son to speak for him; a Son, whom he has appointed to inherit all things, just as it was through him that he created this world of time; a Son, who is the radiance of his Father's splendour, and the full expression of his being; all creation depends, for its support, on his enabling word. Now, making atonement for our sins, he has taken his place on high, at the right hand of God's majesty, superior to the angels in that measure in which the name he has inherited is more excellent than theirs.

*Genesis 1.1 ff*

*Knox:*

God, at the beginning of time, created heaven and earth. Earth was still an empty waste, and darkness hung over the deep; but already, over its waters, stirred the breath of God. Then God said, Let there be light; and the light began. God saw the light, and found it good, and he divided the spheres of light and darkness; the light he called Day, and the darkness Night. So evening came, and morning, and one day passed. God said, too, Let a solid vault arise amid the waters, to keep these waters apart from those; a vault by which God would separate the waters which were beneath it from the waters above it; and so it was done. This vault God called the Sky. So evening came, and morning, and a second day passed.

*Tyndale:*

In the beginning God created heaven and earth. The earth was void and empty, and darkness was upon the deep, and the spirit of God moved upon the water.

Then God said: let there be light and there was light. And God saw the light that it was good: and divided the light from the darkness, and called

the light day, and the darkness night: and so of the evening and morning was made the first day.

And God said: let there be a firmament between the waters, and let it divide the waters asunder. Then God made the firmament and parted the waters which were under the firmament, from the waters that were above the firmament: And it was so. And God called the firmament heaven. And so of the evening and morning was made the second day.

In his Preface to the one-volume Knox version of the Bible, the Archbishop of Westminster, Bernard Cardinal Griffin, writes: 'We would see a Bible in every home, a Bible which is read regularly and which has a real bearing upon the life of those who use it. Its very production should be as worthy as possible of the sublime material it contains; easy to read and a joy to handle. It is to meet this need that Monsignor Knox's translation is now presented in one volume and I trust that this version, which has already made so great a contribution to the life of our people, will succeed in giving increasing numbers a greater understanding of the inspired message it bears.' To this same end Tyndale gave his life.

*Hilary Day*

*Notes:*

1. Published by Burns & Oates, London.
2. On Englishing the Bible, p.vii.
3. p.3.
4. p.7.
5. p.12.
6. p.52.
7. p.97-8.

MATTHEW KING'S opera

## *JONAH*

which derives its text from Tyndale's  
translation is due for performance on  
15th, 16th, 17th and 19th October  
in Canterbury Cathedral.

### Part 1: PRELUDE

Published in Nuremberg in 1543 the *De Revolutionibus Orbium Coelestium* by Nicholas Copernicus<sup>[1]</sup> ranks with Ptolemy's *Almagest*, Newton's *Principia*, and Darwin's *Origin of Species* as signifying the opening to an epoch in the history of scientific thought. The forthcoming Scientific Revolution of the seventeenth century is marked off from medieval science by this work though it was not received as such at the time and its effects were not immediate. Far from the work being 'ahead of its time', there were no technical reasons why the book could not have been written at any time since Ptolemy in the 2nd century A.D.

There is no doubt that the intellectual climate fostered in the Reformation was effectual in Copernicus's decision to publish and it had long been acknowledged that the Julian calendar required revision. This was due to the very slight difference between the mean solar day and the sidereal day (measured against the fixed stars) which had led to a discrepancy of some ten days by the sixteenth century. Providing a basis for reform of the calendar was one of his aims set out in the *Revolutions*. It is equally certain that the good Catholic paved the way for the mainly Protestant Scientific Revolution, chiefly in the works of Descartes, Galilei, Huygens, and Newton.

Copernicus (c.1473–1543) provisionally settled many astronomical questions until more and better information was produced; he showed the way towards tackling others; and cleared away much of the cosmological bric-à-brac that had accumulated since the time of Ptolemy (c.100–c.165 A.D.) in trying to 'save the phenomena', that is, reconciling observed anomalies in the planetary system. The single most important ingredient of the treatise was to establish the Sun at the centre of our universe, albeit with circular planetary orbits rather than elliptical as Kepler was to determine in 1609. The central problem of medieval astronomy concerned the 'irregular' paths of the planets (from the Greek for 'wanderer') and Copernicus's reconstruction of the planetary arrangement in space paved the way for the complete replacement of the medieval world-view.

The *Revolutions* is a curiosity in being written by a devout Catholic wholly committed to the Church which provided his livelihood, whilst one of the two prefaces was penned, but not signed, by a member of Luther's inner

council, one Andreas Osiander the noted Hebrew scholar. As the *Revolutions* contained the basis for overturning the established Church's world-view it might be supposed that the Reformers would have acclaimed it immediately. But Philip Melancthon (1497–1560) in 1545 led the rejection in print and their condemnation was swifter than that of the Catholic Church which was prepared to accept the idea of heliocentricity as a hypothesis until the first trial of Galilei in 1616 when the *Revolutions* was placed on the *Index Liborum Prohibitorum*. It was reinstated in 1620 when minor 'corrections' were made to the text to reinforce the hypothetical aspect of the work and to avoid the claim that it was in harmony with the Scriptures.

A second oddity is that although the *Revolutions* signifies a turning point in scientific thought it was some sixty or so years before its delayed impact resounded in the scientific world and in the realm of theology. At which time Giordano Bruno (1548–1600), and particularly Johannes Kepler (1571–1630) and Galileo Galilei (1564–1642) provided much of the groundwork for Newton to work on to produce his universal world-view in 1687. The Italian astronomer Bruno was burnt at the stake in Rome in 1600 for promoting Copernicus's views; Galilei was placed under house-arrest in 1633 in Siena and later outside Florence for similar offences against the by-then crumbling world-view of the established Church; whilst the Protestant Kepler safely produced his work in northern Europe.

Both of these peculiar features of the *Revolutions* will be discussed in the second essay, sufficient to say here that Copernicus was a devout Catholic with a senior position in the Church administration for most of his life, working in northern Europe not far from Wittenberg, and with personal contacts in the reforming movement. This geographical and cultural location provides the context within which explanations may be found as to the source of the apparent anomalies.

Before discussing what could be meant by the term in the time of the Reformation, what can be said to comprise a 'world-view'? For the purpose of this essay it will be taken to denote the human perception of the world as it exists within the universe in space and time and embracing cosmology. 'World-picture' is descriptive whilst 'world-view' is interpretive. The 'human perception of the world' also includes notions as to the meaning of life, the whys and wherefores, and cannot be isolated from theological considerations in western European culture. If it is believed that 'man is made in the image of God', it is but a short step to find that there must therefore exist a sequence of correspondences linking man with God<sup>[2]</sup>. In

this intellectual territory are to be found the justifications of astrology, the micro–macrocosmic analogy, the chain of being, and other related notions. This is not the place to delve into these aspects in any depth but they should be borne in mind as forming a significant part of the mindscape within which science and theology existed in Reformation times, for there were interactions.

The central features for a world-view during the Reformation for most people were those inherited from the thirteenth century and centred around certain points which were mainly: the literalness or otherwise of the Creation as described in Genesis<sup>[3]</sup>; the Earth as the centre of the universe; the size of the Earth and whether it turned on its axis; what, if anything, was beyond the furthest stars and how far away they were<sup>[4]</sup>; whether God created more than one universe; what kept the heavenly bodies in place. These ‘scientific’ questions (and many others) were interwoven with theological considerations including: the whereabouts of God in the universe; where our souls resided before birth and after death; where heaven could be if the universe was ‘full’; how miracles could occur if the universe was perfectly ordered – and surely it was for God made it; where God was before the Creation; and so on. Such theological questions were endless and provided bed and board for many a Scholastic. A lasting and continuing effect of Copernicus’s insight was to dramatically increase the rate of clarification of what could be counted as observable facts and logical conclusions, and what remained in the domain of belief and faith.

For the common person there was little choice in their world-view as they were in receipt of beliefs and opinions passed on by the practitioners and teachers of the conventional faith who in turn had chosen a traditional form for their philosophy of life. For those who questioned the received wisdom it must be said that this was done entirely within the theological framework and although the *tradition* may now be termed ‘radical’ as *individuals* they were not so – at least in their public utterances, though the tension can be sensed underneath in, say, the *Opus Maius* of Roger Bacon (c.1214–1292).`

The term *choice* is important in the study of things at a distance from the earth because ‘sufficient proof’ was impossible to provide in Copernicus’s time, whereas inference and conjecture were readily elicited from unaided observations. Similarly for the world at large and including small things below the threshold of human sight, for it was held that only the *effects* of God’s work are perceptible, in a mirror as it were, and not His actual workings. Copernicus could only ‘choose’ his interpretation of the universe for it was impossible to prove with adequate rigour what was scientifically

true without the use of the telescope for astronomical observations. Not only was Copernicus concerned to accurately describe and to succinctly explain, but he was also motivated by the notion that God acts in the simplest way possible (that is to our comprehension). He had a neat turn for the paradox contained in producing simple explanations from the complexity so obvious in the world about us:

Just as it [Nature] especially avoids producing anything superfluous or useless, so it frequently prefers to endow a single thing with many effects<sup>[5]</sup>.

In these few words can be seen the rationality of the 'razor' conceived by William of Ockham (c.1285–c.1349) which was later to form the cornerstone of Newtonian and Positivist philosophy. With the imprimatur of Copernicus this fundamental and medieval concept was launched into the modern world. In choosing, or adopting, this reductive approach to scientific investigation Copernicus illustrates what has come to be called the 'conditional nature of scientific knowledge' and that such knowledge is circumscribed by human sense reception and understanding. This issue was taken up vigorously and influentially by Immanuel Kant (1724–1804) who likened his own conclusions in philosophy to a Copernican revolution.

To try to describe *the* world-view at any one time in history is at best simplistic for there can always be distinguished at least three main strands. It has proved too tempting for many authors to describe – with the doubtful benefit of hindsight – that view which most closely approaches or foreshadows future developments. Few modern authors achieve the balance of theological and scientific understanding which shows that these two were bound up one with another like a double helix, and were even indistinguishable at times.

At the time of the Reformation the three main strands may be summarised: firstly, the biblical accounts and later Christian and Jewish enrichments appropriate (it was thought) for the common people without much formal education; secondly, including the approved Aristotelian science of the Church among the clerics and masters of arts at the few universities and these were under the ultimate authority of the Church; and finally, the third being the critical or radical tradition, also within the ambit of the Church.

At the simplest level the world-view was seen in the statuary and stained glass windows of the great medieval cathedrals which may be described as 'God's picture book'<sup>[6]</sup>. In sermons and other discussions something of orthodox science would have percolated into the common domain, but it is

unlikely that seriously critical aspects would have moved further downline than to only very few of the clerics and academics. Not until Copernicus was the primacy of faith over reason (logical or empirical) seriously brought into question.

The received world-view for the entire sixteenth century throughout western Europe was the traditional and theologically approved version found in the popular encyclopedias such as Caxton's *Myrrour of the World* published in 1481<sup>[7]</sup>. Such books are to be distinguished from treatises specifically on 'the globe' and on astronomy not so much because they are written in a simplified form but rather because they tend to gloss over the difficulties which engaged the leading thinkers both theological and scientific. Interlocked with 'factual' accounts of the known world should be mentioned Dante's *Divina Commedia* (c.1310), but further reference is not appropriate here.

The standard work elucidating Aristotle's world-view was *De Sphaera* by John Sacro Bosco (c.1190–c.1236, otherwise Holywood or of Halifax), in four short chapters (books) which formed the basis for many, probably the majority, of later compilations. Aristotle's world-view was derived from the Greek theoretical, idealist, tradition of Pythagoras and Plato and had the earth at the centre of the universe surrounded by 55 concentric celestial spheres for the planets and stars together with the means of transferring complex (inexplicable) motions. At some time during the very early medieval period these spheres were reduced to eight (sometimes 9 or 10) with additions such as the Empyrean sphere for whatever was thought to lie beyond the universe. The sequence of the planets most usually found in medieval treatises is: Earth, Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, and the fixed stars<sup>[8]</sup>. The planets were conceived as being fastened on, or in, the spheres and moved by the love of God – 'love makes the world go round'<sup>[9]</sup>. Everything beyond the moon was 'perfect' whereas in the sub-lunary sphere all was chaos – this accorded with the common experience. The spheres were generally thought of as crystalline (because they can be seen through) and solid<sup>[10]</sup>. Book IV of Sacro Bosco's *De Sphaera* simply peters out when the point came to detail Ptolemy's universe. Ptolemy's *Almagest* was too difficult for students in the liberal arts courses and the gap was filled by an anonymous author probably around 1260–80 and probably in Paris. Several hundred manuscripts of Sacro Bosco's *De Sphaera* and of the anonymous *Theorica Platenarum* exist from the thirteenth to the sixteenth centuries and they are often bound together. Thus, in medieval

treatises are found Aristotle's conceptual model and Ptolemy's mathematical model of the universe.

But this system (or, rather, collection of dubiously related details) ran into two provinces of difficulty early in the thirteenth century. The first having to do with lack of congruence of Aristotle's world-view with biblical accounts and the second with Ptolemaic/Arabic observational astronomy<sup>[11]</sup>.

From at least as early as 1210 Aristotle's world-view in the words of his commentators, and especially Averroës (ibn Rushd), was under heavy fire in the bishopric of Paris because of deductions, inferences, or conclusions which were at variance with Church teaching. Whilst Aristotle could be forgiven because he predated Christ, the subsequent commentators were not only in error if they did not follow the Bible, but also the most notable were Islamic or Jewish and were odious theologically. These shortcomings in Aristotle and/or the commentators fell into certain groups among which were, that: the world was eternal – which effectively denied God's creative act; an accident or property could not exist apart from material substance – which clashed with the doctrine of the Eucharist (transubstantiation, such a crucial element in Reformation England); the processes of nature were regular – which eliminated miracles; and, the soul did not survive the body – which denied the fundamental Christian belief in the immortality of the soul.

During the thirteenth century there were several attempts to ban aspects of Aristotle's work<sup>[12]</sup> leading to the *Summa contra Gentiles* (1259–64) and *Summa Theologica* (1266–74) of Thomas Aquinas (1225–74) and the Parisian Condemnation of 219 Propositions in 1277. These works, with others over the prior period of about 60 years, attempted to 'cleanse' Aristotle (384–322 B.C.) from his later commentators bringing his science into some degree of concordance with theological acceptability, though with deep-rooted problems which were certain to resurface.

The general thrust of Aristotle's natural philosophy survived in Church doctrinal thinking largely because there was so much else of his which was acceptable and simply could not be jettisoned. So, after about 1277 the Church having been forced to accept Aristotelian natural philosophy together with Ptolemaic astronomy (and including many of the conflicting aspects) into its theological framework, it became highly resistant to any suggested change to what had been achieved by so much compromise. Denial of any of the 219 Propositions resulted in prompt excommunication so the Condemnation of 1277 was effective immediately and long-lastingly – not least in the subsequent failure to sufficiently acknowledge and give

credit to Arabic scholarship as reclaimers, translators, and commentators of ancient Greek texts. Debts of the thirteenth century revival, of humanist studies and the so-called Renaissance of the quattrocento to first millennium Islamic scholarship have even now not been adequately acknowledged.

The second set of problems concerned observational astronomy and the supporting mathematics associated with Ptolemy. Without going into too much detail here, the nature of the problems arose from the orbits of the planets not being circular, the planets travelling at different speeds (each planet's year is different), and that the Earth spins on its own axis at an angle to the plane of the orbits. Venus and Mars were always seen in close conjunction with the sun and were assumed therefore to lie between the Sun and the Earth, but they did not appear to pass in front of the Sun. Because of the elliptical paths and varying speeds of the planets at different points on the orbit (faster nearer the Sun) the planets often showed 'retrograde motion' (appearing to go backwards due to the relative positions and speeds of the planets) which was quite inexplicable with a simple geocentric universe.

In attempting to reconcile these and other anomalies astronomers had sought from earliest times to 'save the phenomena' by inventing endless combinations of individual motions for the planets resulting in incoherent complexity. The root of the problems lay in the belief that the Earth was at the centre of the universe and in 'thinking the unthinkable' Copernicus's insight and intellectual courage played the pivotal role in re-forming the medieval world-view in the direction of the modern conceptual model.

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How scholars within the Church – such as William of Ockham, Jean Buridan (c.1300–c.1358) and Nicole Oresme (c.1320–1382) – sought a route through the trip-wired minefield of scientific research and theological conformity will constitute the introduction to the work of Nicholas Copernicus in Part 2, *The Celestial Ballet*.

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*Bruce Marsden*

#### NOTES:

1. Nicholas Copernicus, *Nicholas Copernicus On the Revolutions*. Edited by Jerzy Dobrzycki; translation and commentary by Edward Rosen (Macmillan, London, 1978). First published Johannes Petreius, Nuremberg, 1543.
2. Anyone engaged in modern physics will be struck by the similarity in current attempts seeking a 'theory of everything' linking quantum physics with the spacetime continuum of the universe at the two extremes of human awareness.

Many of the debates in 'large' and 'small' physics today have Scholastic resonances.

3. Augustine's notion of simultaneous creation was probably the most widely held of creationist theories amongst leading theologians in the late Middle Ages, including Thomas Aquinas – see Edward Grant, *Planets, Stars, and Orbs* (Cambridge U.P. 1994) pp845. This concept is not too far away from the modern concept of the 'big bang' for the beginning of the universe and suggests similar questions as to what preceded it, and what will follow.
4. Edwin Hubble (of the eponymous telescope) in 1929 discovered that the universe is expanding: but what into, if anything?
5. Copernicus, op. cit., p20.
6. Emile Mâle, *L'Art Religieux du XIIIe Siècle* (Paris, 1902). Throughout.
7. First written in Latin in France in about 1245, translated into French in 1464.
8. But there were variations on this sequence by earlier Greek astronomers, mainly Heraclides (c.390–c.310 B.C.) and Aristarchus (c.310–c.230 B.C.). As these foreshadow Copernicus's heliocentric system they will be discussed in the subsequent essay.
9. The phrase comes from the Jewish philosopher (and physician to Saladin) in Moslem Spain – Moses Maimonides (1135–1204).
10. Ezekiel 1:22 and Job 37:18.
11. That the work of Ptolemy came to western Europe by way of the Arabic astronomers is shown in the title as it has come down to us. Originally entitled *Megale Syntaxis* (*The Great Collection*), translated into Arabic as al-Majisti in the ninth century, and corrupted by Latin translators of the twelfth century into the *Almagest*.
12. Instructions issued at Paris 1210; Beauvais, Amiens and Reims 1231; Paris 1255 and 1272. The foundation of the university at Paris in about 1200 (and Oxford at about the same time) reflects the reception of Aristotelian philosophy requiring a different sort of scholarship to that found in most of the cathedral schools, and illustrating the development of the study of natural philosophy increasingly in conflict with theological philosophy.

## **The Annual Lambeth Tyndale Lecture**

will be given on

**WEDNESDAY 9 OCTOBER 1996**

in the Great Hall of Lambeth Palace by  
Professor Carsten Peter Thiede (Paderborn) on  
*Tyndale and the Continental Reformation.*

Professor Thiede is the author of 'The Jesus Papyrus'.

Further details from The Secretary, Tyndale Society,  
10B Littlegate Street, Oxford OX1 1QT

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## The Tyndale Lectionary

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The purpose of this lectionary is to enable people to follow the daily readings from William Tyndale's Old and New Testaments in the Daniell editions.

Tyndale's New Testament contains a table in which can be found the epistles and gospels after the use of Salisbury (Sarum). The tables below offer more varied reading and are based on more recent practice.

The tables contain the following readings from the Alternative Services Book:

- i Holy Communion on Sundays and Holy Days;
- ii Morning and Evening Prayer on weekdays. The second and fourth columns generally give the readings for Morning Prayer for Year 1 and Evening Prayer for Year 2 respectively. The third and fifth columns generally give the readings for Morning Prayer for Year 2 and Evening Prayer for Year 1 respectively.

The tables should be used together with The Lectionary (ASB edition) published annually by SPCK.

Due to lack of verse numbering, the devices below have been chosen to enable the readings to be found:

- i Matt 4A-C:A and C refer to the marginal notations. The notations will not always follow the ASB verse numbering and one should normally break at the end of a paragraph;
- ii John 1Eii-e: ii refers to the second paragraph after E; one should read from that the beginning of that paragraph to the end of the chapter;
- iii Col 1Cii-iii: one should read the second and third paragraphs after C;
- iv Col 3A-Bi: one should stop having read the first paragraph after B. If B is in the middle of a paragraph, i will refer to that paragraph;
- v Heb F(2)-e: F(2) refers to the second time F appears in the chapter;
- vi Jer 33(NTp402pt): references are given to the epistles taken from the Old Testament. An indication is given where only part of the reading is to be found;
- vii Gen 22i-vii: the first seven paragraphs of that chapter should be read;
- viii Gen 41p67: the remaining part of the chapter on p.67 should be read;
- ix Num 16(p225iv-e): the 4th paragraph on p.225 to the end of that page;
- x *Jer 2.1-13*: readings not found in Tyndale.

The references given are often approximate. Editorial discretion has been used. Apologies are made for mistakes and inconsistencies. When reading in church, one should always check using a Bible the exact places to begin and end.

*Michael Redman*

<p align="center"><b>THE TYNDALE LECTIONARY</b> <b>SUNDAYS AND WEEKDAYS</b></p>
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**BEFORE CHRISTMAS**

**NINTH SUNDAY BEFORE CHRISTMAS**

Sunday(1)	Gen 1i-ii,viii-e		Col 1Ci-ii	John 1A-Bii
Sunday(2)	Gen 2ii-iii,v-vi		Rev 4	John 3A-B
		<i>Prov 1.1-19</i>		
Monday	<i>Dan 1</i>	<i>Ecclus 1.1-10</i>	Matt 1C-e	Rev 1
		<i>Prov 1.20-e</i>		
Tuesday	<i>Dan 2.1-24</i>	<i>Ecclus 1.11-e</i>	Matt 2A-C	Rev 2A-D
		<i>Prov 2</i>		
Wednesday	<i>Dan 2.25-e</i>	<i>Ecclus 2</i>	Matt 2C-e	Rev 2D-e
		<i>Prov 3.1-26</i>		
Thursday	<i>Dan 3.1-18</i>	<i>Ecclus 4.11-28</i>	Matt 3	Rev 3A-A(2)
		<i>Prov 3.27-4.19</i>		
Friday	<i>Dan 3.19-e</i>	<i>Ecclus 6.14-31</i>	Matt 4A-C	Rev 3A(2)-e
		<i>Prov 6.1-19</i>		
Saturday	<i>Dan 4.1-18</i>	<i>Ecclus 7.27-e</i>	Matt 4C-Di	Rev 4

**EIGHTH SUNDAY BEFORE CHRISTMAS**

Sunday(1)	Gen 4i-iii		1 John 3B-Di	Mark 7Ci-ii
Sunday(2)	Gen 3i-iv		Rom 7Bii-C	John 3Bii-Ci
		<i>Prov 8.1-21</i>		
Monday	<i>Dan 4.19-e</i>	<i>Ecclus 10.6-8,12-24</i>	Matt 4Dii-5B	Rev 5
		<i>Prov 8.22-e</i>		
Tuesday	<i>Dan 5.1-12</i>	<i>Ecclus 14.20-15.10</i> (NTp394pt)	Matt 5B-D	Rev 6
		<i>Prov 9</i>		
Wednesday	<i>Dan 5.13-e</i>	<i>Ecclus 15.11-e</i>	Matt 5D-E	Rev 7
		<i>Prov 10.1-13</i>		
Thursday	<i>Dan 6</i>	<i>Ecclus 17.1-24</i>	Matt 5E-G	Rev 8
		<i>Prov 11.1-12</i>		
Friday	<i>Dan 7.1-14</i>	<i>Ecclus 22.6-22</i>	Matt 5G-e	Rev 9A-C
		<i>Prov 12.10-e</i>		
Saturday	<i>Dan 7.15-e</i>	<i>Ecclus 22.27-23.15</i>	Matt 6A-Ci	Rev 9C-e

**SEVENTH SUNDAY BEFORE CHRISTMAS**

Sunday(1)	Gen 12i-iii		Rom 4C-e	John 8G-e
Sunday(2)	Gen 22i-vi		Jas 2C-e	Luke 20B-Di

Monday	<i>Dan 9.1-3;20-e</i>	<i>Prov 14.31-15.17</i> <i>Ecclus 24.1-22</i>	Matt 6Cii-e	Rev 10
Tuesday	<i>Dan 10.1-11.1</i>	<i>Prov 15.18-e</i> <i>Ecclus 24.23-e</i> (NTp404pt)	Matt 7A-C	Rev 11A-D
Wednesday	<i>Dan 12</i>	<i>Prov 18.10-e</i> <i>Ecclus 38.1-14</i>	Matt 7C-e	Rev 11D-e
Thursday	<i>Hosea 1.1-2.1</i>	<i>Prov 20.1-22</i> <i>Ecclus 38.24-e</i>	Matt 8A-C	Rev 12
Friday	<i>Hosea 2.2-17</i>	<i>Prov 22.1-16</i> <i>Ecclus 39.1-11</i>	Matt 8C-D	Rev 13A-C
Saturday	<i>Hosea 2.18-3e</i>	<i>Prov 24.23-e</i> <i>Ecclus 39.13-e</i>	Matt 8D-e	Rev 13C-e

### SIXTH SUNDAY BEFORE CHRISTMAS

Sunday(1)	Exod 3ii-vi		Heb 3A-C	John 6Dii-iii
Sunday(2)	Exod 6i-ii		Heb 11D-F(2)	Mark 13Aii-C
Monday	<i>Hosea 4.1-14</i>	<i>Prov 25.1-14</i> <i>Ecclus 42.15-e</i>	Matt 9A-Bii	Rev 14A-D
Tuesday	<i>Hosea 4.15-5.7</i>	<i>Prov 25.15-e</i> <i>Ecclus 43.1-12</i>	Matt 9Biii-D	Rev 14D-e
Wednesday	<i>Hosea 5.8-6.6</i>	<i>Prov 26.12-e</i> <i>Ecclus 43.13-e</i>	Matt 9D-e	Rev 15
Thursday	<i>Hosea 8</i>	<i>Prov 27.1-22</i> <i>Ecclus 50.1-24</i>	Matt 10A-Bii	Rev 16A-D
Friday	<i>Hosea 9.1-9</i>	<i>Prov 30.1-9</i> <i>Ecclus 51.1-12</i> (NTp408pt)	Matt 10Biii-D	Rev 16D-e
Saturday	<i>Hosea 9.10-e</i>	<i>Prov 31 (NTp406)</i> <i>Ecclus 51.13-e</i>	Matt 10D-11Ai	Rev 17

### FIFTH SUNDAY BEFORE CHRISTMAS

Sunday(1)	1Kings 19B-D		Rom 11C-D	Matt 24Ciii-e
Sunday(2)	<i>Isa 10.20-23</i>		Rom 9E-G	Mark 13C-D
Monday	<i>Hosea 10.1-8</i>	<i>Isa 40.1-11</i>	Matt 11Aii-Ci	Rev 18
Tuesday	<i>Hosea 10.9-e</i>	<i>Isa 40.12-26</i>	Matt 11Cii-e	Rev 19
Wednesday	<i>Hosea 11.1-11</i>	<i>Isa 40.27-41.7</i>	Matt 12A-C	Rev 20
Thursday	<i>Hos 11.12-12.e</i>	<i>Isa 41.8-20</i>	Matt 12C-D	Rev 21A-C
Friday	<i>Hosea 13.1-14</i>	<i>Isa 41.21-e</i>	Matt 12D-e	Rev 21C-F
Saturday	<i>Hosea 14(NTp403)</i>	<i>Isa 42.1-9</i>	Matt 13A-C	Rev 21F-22B

## ADVENT

### ADVENT SUNDAY

Sunday(1)	<i>Isa 52.7-10</i>		1Thess 5A-C	Luke 21E-G
Sunday(2)	<i>Isa 51.4-11 (NTp391pt)</i>		Rom 13C-e	Matt 25Cii-e
Monday	<i>Isa 1.21-e</i>	<i>Isa.42.10-17</i>	Matt 13C-E	Rev 22B-e
Tuesday	<i>Isa 2.1-11</i> (NTp393pt)	<i>Isa 42.18-e</i>	Matt 13E-Fi	1Thess 1

Wednesday	<i>Isa 3.1-15</i>	<i>Isa 43.1-13</i>	Matt 13Fii-e	1Thess 2A-C
Thursday	<i>Isa 4.2-5.7</i>	<i>Isa 43.14-e</i>	Matt 14A-B	1Thess 2C-e
Friday	<i>Isa 5.8-24</i>	<i>Isa 44.1-8</i>	Matt 14B-e	1Thess 3
Saturday	<i>Isa 5.25-e</i>	<i>Isa 44.9-23</i>	Matt 15A-C	1Thess 4A-C

## ADVENT 2

Sunday(1)	<i>Isa 55.1-11</i>		2Tim 3D-4C	John 5E-e
Sunday(2)	<i>Isa 64.1-7</i>		Rom 15A-D	Luke 4C-Di
Monday	<i>Isa 6</i>	<i>Isa 44.24-e</i>	Matt 15Ci	1Thess 4C-5C
Tuesday	<i>Isa 7.1-17</i> (NTp405pt)	<i>Isa 45.1-13</i>	Matt 15Cii-e	1Thess 5C-e
Wednesday	<i>Isa 8.16-9.7</i>	<i>Isa 45.15-e</i>	Matt 16A-C	2Thess 1
Thursday	<i>Isa 9.8-10.4</i>	<i>Isa 46</i>	Matt 16C-e	2Thess 2
Friday	<i>Isa 10.5-19</i>	<i>Isa 47</i>	Matt 17A-C	2Thess 3
Saturday	<i>Isa 10.20-32</i>	<i>Isa 48.1-11</i>	Matt 17C-D	Jude

## ADVENT 3

Sunday(1)	<i>Isa 40.1-11</i>		1Cor 4A-B	John 1C-Di
Sunday(2)	<i>Mal 3.1-5</i> (NTp404pt)		Phil 4A-C	Matt 11A-C
Monday	<i>Isa 10.33-11.9</i>	<i>Isa 48.12-e</i>	Col 1A-C	Luke 20B-Di
Tuesday	<i>Isa 11.10-12.e</i> (NTp394pt)	<i>Isa 50.4-10</i>	Col 1C-e	Luke 20Dii-E
Wednesday	<i>Isa 13.1-13</i>	<i>Isa 51.1-8</i> (NTp391pt)	Col 2A-Ci	Luke 20E-Gi
Thursday	<i>Isa 14.3-20</i>	<i>Isa 51.9-16</i>	Col 2Cii-3C	Luke 21B-D
Friday	<i>Isa 21.1-12</i>	<i>Isa 51.17-e</i>	Col 3C-e	Luke 21D-Ei
Saturday	<i>Isa 22.1-14</i>	<i>Isa 52.1-12</i>	Col 4	Luke 21Eii-e

## ADVENT 4

Sunday(1)	<i>Isa 11.1-9</i> (NTp392pt)		1Cor 1D-e	Luke 1Bv-vii
Sunday(2)	<i>Zech 2</i> (NTp393)		Rev 21A-C	Matt 1C-Di
Monday	<i>Isa 24</i>	<i>Isa 52.13-53e</i> (NTp401pt)	2John	John 1C-F
Tuesday	<i>Isa 25.1-9</i>	<i>Isa 54</i>	3John	John 3Cii-e
Wednesday	<i>Isa 26.1-13</i>	<i>Isa 55</i>	Phil 4A-C	John 5E-e
Thursday	<i>Isa 28.1-13</i>	<i>Isa 56.1-8</i>	Titus 3B-C	John 7F-G
Friday	<i>Isa 28.14-e</i>	<i>Isa 57.15-e</i>	Philemon	John 16Fii-17C

## CHRISTMAS

### CHRISTMAS EVE

24 Dec	<i>Isa 58</i> (NTp395pt) <i>Isa 32.1-8</i>	Rom 1A-B	John 13A-C
24 Dec-HC	<i>Isa 62.1-5</i>	Acts 13C-E	Luke 1G-e

### CHRISTMAS DAY

25 Dec	<i>Isa 9.2,6-7</i> <i>Isa 62</i> (NTp392) <i>Micah 5.2-4</i>	Titus 2C-e;3B-C Heb 1 1John 4B-D	Luke 2A-C Luke 2B-D John 1A-Bii
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### ST STEPHEN

26 Dec	2 Chron 24Fi	Acts 7G-e	Matt 23Dii-e
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**ST JOHN THE EVANGELIST**

27 Dec	Exod 33iv-e	1John 2A-C	John 21Eii-e
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**THE HOLY INNOCENTS**

28 Dec	Jer 31.15-17	1Cor 1Dii-e	Matt 2C-Di
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**SUNDAY AFTER CHRISTMAS**

Sunday(1)	Isa 7 (NTp405)	Gal 4A-B	John 1Bii-C
Sunday(2)	1Sam 1D-e	Rom 12A-C	Luke 2Cii-E(2)
29 Dec	Isa 29.1-14	Isa 59.1-15a	2Cor 8A-Bi
30 Dec	Isa 29.15-e	Isa 59.15b-e	John 12E-e
31 Dec	Isa 38.1-20	Deut 10iv-11i	1John 5Bii-e
			Luke 21E-Gi

**THE NAMING OF JESUS**

01 Jan	Isa 9.2,6-7	Acts 4B-C	Luke 2C-D
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**THE SECOND SUNDAY AFTER CHRISTMAS**

Sunday(1)	Ecclus 3.2-7	Exod 12vi-vii	Rom 8Bii-D	Luke 2E-e
Sunday(2)	Isa 60 (NTp394)		Rev 21F-22B	Matt 2 A-C;Dii-e
02 Jan	Isa 30.1-18	Isa 61	Matt 17D-e	1Cor 1
03 Jan	Isa 30.19-e	Isa 62 (NTp392pt)	Matt 18A-Cii	1Cor 3
04 Jan	Isa 31	Isa 63	Matt 18Ciii-e	1Cor 4
		Isa 41.8-20		
05 Jan	Isa 33.1-16	Baruch 4.36-5.e	Matt 19A-C	Eph 1A(1)-D

**EPIPHANY****THE EPIPHANY OF OUR LORD**

06 Jan	Isa 49 (NTp405)	Eph 3A-C	Matt 2A-C
07 Jan	Isa 15	Isa 60.1-12(NTp394pt)	Matt 19C-e
08 Jan	Isa 16	Isa 60.13-e	1Cor 5
09 Jan	Isa 17	Isa 64	Matt 20A-C
10 Jan	Isa 18	Isa 65.1-16	Matt 20C-e
11 Jan	Isa 19.1-15	Isa 66.1-9	Matt 21A-Bi
12 Jan	Isa 19.16-e	Isa 66.10-e	Matt 21Bii-D
			Matt 21D-e
			1Cor 6A-C
			1Cor 6C-e
			1Cor 7A-E
			1Cor 7E-e
			1Cor 8

**EPIPHANY 1**

Sunday(1)	1Sam 16A-Ci	Acts 10Eii-e	Matt 3D-e
Sunday(2)	Isa 42.1-7	Eph 2A-C	John 1Dii-Ei
Monday	Ezek 1.1-14	Jonah 1	Matt 22A-Bi
	(NTp407pt)		1Cor 9A-C
Tuesday	Ezek 1.15-2.2	Jonah 2	Matt 22Bii-D
Wednesday	Ezek 2.3-3.11	Jonah 3&4	Matt 22D-e
Thursday	Ezek 3.12-e	Joel 1.1-14	Matt 23A-Biv
Friday	Ezek 8.1-18	Joel 1.15-e	Matt 23Bv-D
Saturday	Ezek 10.1-19	Joel 2.1-17	Matt 23D-e
		(NTp395pt)	1Cor 11A-E
			1Cor 11E-e

**EPIPHANY 2**

Sunday(1)	Jer 1.4-10	Acts 26C-F	Mark 1Biii-C
Sunday(2)	1Sam 3A-C	Gal 1C-e	John 1Eii-e

Monday	<i>Ezek 11.14-e</i>	<i>Joel 2.18-27</i>	Matt 24A-B	1Cor 12A-B(2)
Tuesday	<i>Ezek 12.17-e</i>	<i>Joel 2.28-e</i>	Matt 24B-C	1Cor12B(2)-e
Wednesday	<i>Ezek 13.1-16</i>	<i>Joel 3.1-3,9-e</i>	Matt 24Ci-ii	1Cor 13
		Lev 1		
Thursday	<i>Ezek 14.1-11</i>	<i>1Macc 1.1-19</i>	Matt 24Ciii-e	1Cor 14 A-Ci
		Lev 2		
Friday	<i>Ezek 14.12-e</i>	<i>1Macc 1.20-40</i>	Matt 25A-B	1Cor 14Cii-Ei
		Lev 3		
Saturday	<i>Ezek 18.1-20</i>	<i>1Macc 1.41-e</i>	Matt 25B-Ci	1Cor 14Eii-e
<b>EPIPHANY 3</b>				
Sunday(1)	Exod 33iv-e		1John 1A-Bi	John 2A-C
Sunday(2)	Deut 8i-ii		Phil 4C-e	John 6A-C
		Lev 4iv-e		
Monday	<i>Ezek 20.1-20</i>	<i>1Macc 2.1-28</i>	Matt 25 Cii-e	1Cor 15A-C
		Lev 5i-iv		
Tuesday	<i>Ezek 24.15-e</i>	<i>1Macc 2.29-48</i>	Matt 26A-B	1Cor 15Ci
		Lev 8		
Wednesday	<i>Ezek 28.1-10</i>	<i>1Macc 2.49-e</i>	Matt 26B-Ci	1Cor 15Cii-E
		Lev 9		
Thursday	<i>Ezek 28.11-19</i>	<i>1Macc 3.1-26</i>	Matt 26Cii-D	1Cor15E-G
		Lev 17		
Friday	<i>Ezek 33.1-20</i>	<i>1Macc 3.27-41</i>	Matt 26D-F	1Cor15G-e
		Lev 18i-ii,v-e		
Saturday	<i>Ezek 33.21-e</i>	<i>1Macc 3.42-e</i>	Matt 26F-e	1Cor16
<b>EPIPHANY 4</b>				
Sunday(1)	1Kings 8C-D		1Cor 3Aii-e	John 2C-Di
Sunday(2)	<i>Jer 7.1-11</i>		Heb 12E-e	John 4C-E
		Lev19p176 (NTp400pt)		
Monday	<i>Ezek 34.1-16</i>	<i>1Macc 4.1-25</i>	Matt 27Ai-iii	Phil 1A-Bi
		Lev 19 (p177)		
Tuesday	<i>Ezek 34.17-e</i>	<i>1Macc 4.26-35</i>	Matt 27Aiv-D	Phil 1Bii-e
		Lev 23 (pp181-2)		
Wednesday	<i>Ezek 36.1-15</i>	<i>1Macc 4.36-e</i>	Matt 27D-F	Phil 2A-D
		Lev 23 (p183)		
Thursday	<i>Ezek 36.16-36</i> (NTp400pt)	<i>1Macc 6.1-17</i>	Matt 27F-G	Phil 2D-e
		Lev 24i-ii		
Friday	<i>Ezek 37.1-14</i>	<i>1Macc 6.18-47</i>	Matt 27G-e	Phil 3
		Lev 25i-vi		
Saturday	<i>Ezek 37.15-e</i>	<i>1Macc 7.1-20</i>	Matt 28	Phil 4
<b>EPIPHANY 5</b>				
Sunday	<i>Prov 2.1-9</i>	<i>Ecclus 42.15-e</i>	1Cor 3D-e	Matt 12Di
		<i>Esther 1</i>		
Monday	<i>Ezek 38.14-e</i>	<i>1Macc 7.21-e</i>	Rev 1D-e	1Pet 1A-C
		<i>Esther 2.5-11,15-e</i>		
Tuesday	<i>Ezek 39.21-e</i>	<i>1Macc 9.1-22</i>	Rev 2A-D	1Pet 1C-e
		<i>Esther 3</i>		
Wednesday	<i>Ezek 40.1-4</i>	<i>Macc 13.41-e</i>	Rev 2D-e	1Pet 2A-C

Thursday	<i>Ezek 43.1-9</i>	<i>Esther 4</i> <i>2Macc 6.12-e</i>	Rev 3A-B	1Pet 2C-e
Friday	<i>Ezek 44.4-8</i>	<i>Esther 5</i> <i>2Macc 7.1-19</i>	Rev 3B-A(2)	1Pet 3A-C
Saturday	<i>Ezek 47.1-12</i>	<i>Esther 6&amp;7</i> <i>2Macc 7.20-41</i>	Rev 3A(2)-e	1Pet 3C-e

### **EPIPHANY 6**

Sunday	2Sam 12A-C		Rom 1C-D	Matt 13D-e
Monday	Exod 16iv-v	Num 9i-iii <i>Baruch 1.15-2.10</i>	John 6Dii-E	1Pet 4
Tuesday	<i>Isa 60.13-20</i>	Num 16 (pp223-4) <i>Baruch 2.11-e</i>	John 8B-C	1Pet 5
Wednesday	<i>Ezek 34.1-16</i>	Num 16 (p225i-iii) <i>Baruch 3.1-8</i>	John 10B-D	2Pet 1A-D
Thursday	<i>Dan 12.1-4</i>	Num 16 (p225iv-e) <i>Baruch 3.1-9</i>	John 11C-D	2Pet 1D-2B
Friday	<i>Prov 8.1-21</i>	Num 17 <i>Baruch 4.21-30</i>	John 14Ai-ii	2Pet 2B-e
Saturday	<i>Isa 5.1-7</i>	Num 33-4 (p249vii-250) <i>Baruch 4.36-5.e</i>	John 15A-B	2Pet 3

## **BEFORE EASTER**

### **NINTH SUNDAY BEFORE EASTER**

Sunday(1)	<i>Isa 30.18-21</i>		1 Cor 4B-D	Matt 5A-B
Sunday(2)	<i>Prov 3.1-8</i>		1 Cor 2A-C	Luke 8A-C
Monday	Gen 1i-2i	<i>Jer 1</i>	2Cor 1A-D	John 1A-C
Tuesday	Gen 2ii-e	<i>Jer 2.1-13</i>	2Cor 1D-2C	John 1C-Ei
Wednesday	Gen 3	<i>Jer 2.14-32</i>	2Cor 2C-e	John 1Eii-e
Thursday	Gen 4i-iv	<i>Jer 3.6-18</i>	2Cor 3	John 2A-C
Friday	Gen 6iii-7ii	<i>Jer 4.1-14</i>	2Cor 4	John 2C-e
Saturday	Gen 7iii-8vi	<i>Jer 4.19-e</i>	2Cor 5	John 3A-C

### **EIGHTH SUNDAY BEFORE EASTER**

Sunday(1)	<i>Zeph 3.14-e</i>		James 5C-Di	Mark 2A-C
Sunday(2)	2Kings 5A-E		2Cor 12A-Ci	Mark 7Ciii-e
Monday	Gen 8vii-9vii	<i>Jer 5.1-19</i>	2Cor 6A-C	John 3C-D
Tuesday	Gen 11i-ii	<i>Jer 5.20-e</i>	2Cor 6C-e	John 3D-e
Wednesday	Gen 11xi-12iii	<i>Jer 6.9-21</i>	2Cor 7	John 4A-E
Thursday	Gen 13	<i>Jer 6.22-e</i>	2Cor 8A-C	John 4E-Fi
Friday	Gen 14	<i>Jer 7.1-20</i>	2Cor 8C-9B	John 4Fii-e
Saturday	Gen 16	<i>Jer 7.21-e 2</i>	Cor 9B-e	John 5A-D

### **SEVENTH SUNDAY BEFORE EASTER**

Sunday(1)	Hosea 14 (NTp403)		Philemon	Mark 2Ci
Sunday(2)	Num 15ix		Col 1Cii-iii	John 8A-B
Monday	Gen 17i-v	<i>Jer 8.18-9.3</i>	2Cor 10	John 5D-E
Tuesday	Gen 18	<i>Jer 9.12-24</i>	2Cor 11A-D	John 5E-e

# LENT

## ASH WEDNESDAY

Wed(1)	Isa 58(NTp395)		1Cor 9E-e	Matt 6Ci-ii
Wed(2)	Joel 2(NTp395)	<i>Amos 5.6-15</i>	Jas 4A-D	Luke 18Biii
Thursday	Gen 19i;v-xi	<i>Jer 10.1-16</i>	2Cor 11D-e	John 6A-C
Friday	Gen 21i-v	<i>Jer 10.17-24</i>	2Cor 12	John 6C-Dii
Saturday	Gen 22i-vii	<i>Jer 11.1-17</i>	2Cor 13	John 6Diii-E

## LENT 1

Sunday(1)	Gen 2ii;3i-ii		Heb 2D-e	Matt 4A-C
Sunday(2)	Gen 4i-iii		Heb 4D-5Ai	Luke 4A-C
Monday	Gen 23	<i>Jer 12.1-6</i>	Gal 1	John 6Ei-ii
Tuesday	Gen 24i-viii	<i>Jer 13.20-e</i>	Gal 2A-C	John 6Eiii-G
Wednesday	Gen 24ix-e	<i>Jer 15.10-e</i>	Gal 2C-e	John 6G-e
Thursday	Gen 25ii;iv-e	<i>Jer 17.5-18(NTp401pt)</i>	Gal 3A-C	John 7Ci-ii
Friday	Gen 27	<i>Jer 18.1-12</i>	Gal 3C-e	John 7Ciii-Di
Saturday	Gen 28	<i>Jer 18.13-e</i>	Gal 4A-Cii	John 7Dii-F

## LENT 2

Sunday(1)	Gen 6iii-e		1John 4A-Bi	Luke 19F-e
Sunday(2)	Gen 7v-e		1John 3A-Bi	Matt 12Ci-iii
Monday	Gen 29i-vi	<i>Jer 19.1-13</i>	Gal 4Ciii-e	John 7F-e
Tuesday	Gen 31i-ii	<i>Jer 19.14-20.6</i>	Gal 5	John 8A-B
Wednesday	Gen 32	<i>Jer 20.7-e</i>	Gal 6	John 8B-C
Thursday	Gen 35	<i>Jer 21.1-10</i>	Heb 1	John 8C-Dii
Friday	Gen 37	<i>Jer 22.1-5,13-19</i>	Heb 2A-C	John 8Diii-Fii
	(NTp397pt)			
Saturday	Gen 39	<i>Jer 22.20-e</i>	Heb 2C-e	John 8Fiii-e

## LENT 3

Sunday(1)	Gen 22i-v		Col 1D-e	Luke 9C-D
Sunday(2)	Gen 12i-iii		1Pet 2Ciii-e	Matt 16C-e
Monday	Gen 40	<i>Jer 23.1-15</i>	Heb 3	John 9A-C
Tuesday	Gen 41pp65-6	<i>Jer 23.16-29</i>	Heb 4	John 9C-E
Wednesday	Gen 41p67	<i>Jer 24</i>	Heb 5	John 9E-e
Thursday	Gen 42	<i>Jer 25.1-14</i>	Heb 6	John 10A-C
Friday	Gen 43	<i>Jer 26.1-9</i>	Heb 7A-C	John 10C-E
Saturday	Gen 44	<i>Jer 26.10-e</i>	Heb 7C-e	John 10E-e

## LENT 4

Sunday(1)	Exod 34vii-e		2Cor 3B-e	Luke 9D-E
Sunday(2)	Exod 3i		2Pet 1Ciii-e	Matt 17A-C
Monday	Gen 45	<i>Jer 28</i>	Heb 8	John 11A-C
Tuesday	Gen 46i-ii;vii-e	<i>Jer 29.1-14</i>	Heb 9A-E	John 11C-D
Wednesday	Gen 47	<i>Jer 30.1-11</i>	Heb 9E-e	John 11D-Ei
Thursday	Gen 48	<i>Jer 30.12-22</i>	Heb 10A-D	John 11Eii-Fi
Friday	Gen 49	<i>Jer 31.1-14</i>	Heb 10D-e	John 11Fii-e
Saturday	Gen 50	<i>Jer 31.15-22</i>	Heb 11A-D	John 12A-Bi

**LENT 5**

Sunday(1)	Exod 6i-iii		Col 2B-Ci	John 12Ciii-F
Sunday(2)	Jer 31.31-34		Heb 9Cii-e	Mark 10E-Gi
Monday	Exod 1i-iii; vi;2i-iv	Jer 31.35-e	Heb 11D-Fii	John 12Bii-D
Tuesday	Exod 2v-3iv	Jer 32.1-15	Heb 11Fiii-F(2)	John 12F-e
Wednesday	Exod 4i-vi	Jer 33.1-13	Heb 11F(2)-e	John 13A-Bi
Thursday	Exod 4viii-6i	Jer 33.14-e(NTp402pt)	Heb 12A-D	John 13Bii-Ci
Friday	Exod 7iii-e	Jer 36.1-18	Heb 12D-e	John 13Cii-D
Saturday	Exod 10	Jer 36.19-e	Heb 13	John 13D-e

**HOLY WEEK****PALM SUNDAY**

Sunday(1)	Isa 50.4-9a		Phil 2Aii-Bi	Mark 14D-15E
Sunday(2)	Zech 9.9-12		1Cor 1 C-Di	Matt 21A-B

**MONDAY IN HOLY WEEK**

Monday	Lam 1.1-12a	Lam 2.8-19	John 14A-Bi; Bii-e	Gal 6C-e
Mon-HC	Isa 42.1-7	Heb 2B-e	Matt 26A-Ci	Luke 22A-E

**TUESDAY IN HOLY WEEK**

Tuesday	Lam 3.1-30	Lam 3.40-51	John 15A-C;C-e	Rom 5Aii-iii
Tues-HC	Isa 49 (NTp405)	Heb 8A-C	Matt 26Cii-e	Luke 22E-e

**WEDNESDAY IN HOLY WEEK**

Wednesday	Jer 11.18-20	Isa 63.1-9	John 16A-D;D-e	Rom 5Aiv-Di
Wed-HC	Isa 50.4-9a	1Pet 2Ciii-e	Matt 27A-G	Luke 23A-G

**MAUNDY THURSDAY**

Thursday	Exod 24i-v	Lev 16i-viii	John 17	John 13 C-e
Thurs-HC	Exod 12i-iv(NTp402pt)		1Cor 11E-G	Eph 2Bii-Di
				John 13A-C

**GOOD FRIDAY**

Friday	Gen 22i-vii	Lam 5.15-e	John 18	John 19G-e
Fri- HC	Isa 52.13-53.e	Heb 5Ai;Bi	Mark 15Biii-E	Col 1Cii-D
	(NTp401pt)		Heb 10A-E	John 18A-19G

**EASTER EVE**

Saturday	Hosea 6.1-6	Job 19.21-27	1Pet 4A-Bi	1John 5A-Bi
Sat-HC	Job 14.1-14	1Pet 3Cii-e	Matt 27G-e	John 2Di

**EASTER****EASTER DAY**

Sunday(1)	Isa 12 (NTp394)		Rev 1C-e	Matt 28A-C
Sunday(2)	Exod 14iv-vi		1Cor 15C-D	John 20A-C
Sunday(3)	Isa 43.16-21		Col 3A-Bi	Mark 16A-Bi

**MONDAY IN EASTER WEEK**

Monday	Exod 12iv-ix	Isa 25.1-9	Col 3A-Bi	Luke 24A-C
Mon-HC	Isa 42.10-16		1Pet 1A-C	Luke 24C-F

**TUESDAY IN EASTER WEEK**

Tuesday	Exod 12x-e	<i>Isa 26.1-19</i>	Matt 28A-D	Phil 1C-Di
Tues-HC	<i>Micah 7.7-e</i>		1Pet 1C-e	Luke 24F-Gi

**WEDNESDAY IN EASTER WEEK**

Wednesday	Exod 13i-v	<i>Isa 61</i>	Matt 28D-e	1Thess 4C-e
Wed-HC	1Kings 17Cii-e (NTp400)		1Pet 2A-C	John 20F-e

**THURSDAY IN EASTER WEEK**

Thursday	Exod 13vi-14iii	Song of Solomon 2.8-e(NTp406pt)	Rev 7C-e	Mark 16
Thurs-HC	<i>Jer 31.1-14</i>		1Pet 2C-e	John 21A-D

**FRIDAY IN EASTER WEEK**

Friday	Exod 14iv-e	<i>Zeph 3.14-e</i>	Luke 8F-e	Acts 17D-Gi
Fri-HC	<i>Ezek 37.1-14</i>		1Pet 3A-C	John 21D-E

**SATURDAY IN EASTER WEEK**

Saturday	Exod 15 (not last 2 paras)	Zech 8.1-8 (NTp391pt)	Luke 16E-e	Acts 26A-F
Sat-HC	<i>Job 14.1-14</i>		1Pet 4A-D	John 21E-e

**EASTER 1**

Sunday(1)	Exod 15		1Pet 1A-Bi	John 20E-Gi
Sunday(2)	Exod 16i-v		1Cor 15G-e	John 6Diii-E
Monday	Exod 15 (2 last paras)	Ruth 1	John 20A-C	1Tim 1A-D
Tuesday	Exod 16vii-e	Ruth 2	John 20C-F	Tim 1D-2e
Wednesday	Exod 17	Ruth 3	John 20F-e	1Tim 3
Thursday	Exod 18i-iii	Ruth 4	John 21A-D	1Tim 4
Friday	Exod 18iv-e	Deut 1i-v	John 21D-Ei	1Tim 5A-Ci
Saturday	Exod 19	Deut 2i-v	John 21Eii-e	1Tim 5Cii-e

**EASTER 2**

Sunday(1)	<i>Isa 25.6-9</i>		Rev 19Bi	Luke 24C-F
Sunday(2)	<i>Ezek 34.7-16</i>		1Pet 5A-Ci	John 10B-D
Monday	Exod 20p116 (NTp398pt)	Deut 2vi-3ii	Luke 1A-Biv	1Tim 6A-C
Tuesday	Exod 22(last 2 paras)-23 p120	Deut 4i-iv	Luke 1Bv-vii	1Tim 6C-e
Wednesday	Exod 24 (NTp396pt)	Deut 4v-ix	Luke 1Bviii-F	2Tim 1A-D
Thursday	Exod 25i-v	Deut 4x-xiii	Luke 1F-G	2Tim 1D-2C
Friday	Exod 28i-ii;29i-ii	Deut 6	Luke 1G-e	2Tim 2C-e
Saturday	Exod 29(last para)-30iii	Deut 8	Luke 2A-D	2Tim 3

**EASTER 3**

Sunday(1)	<i>Isa 61.1-7</i>		1Cor 15A-C	John 21A-D
Sunday(2)	1Kings 17Cii-e (NTp400)		Col 3A-Bi	John 11C-D

Monday	Exod 32i-v	Deut 9i-vi	Luke 2D-E	2 Tim 4
Tuesday	Exod 32vi-e	Deut 10iv-e	Luke 2E-E(2)	Titus 1
Wednesday	Exod 33	Deut 11vi-e	Luke 2E(2)-e	Titus 2
Thursday	Exod 34i (last 3 paras)	Deut 12i-vi	Luke 3A-C	Titus 3
Friday	Exod 35iv-36ii	Deut 15i-iv	Luke 3C-E	1Pet 1A-C
Saturday	Exod 40iv-e	Deut 16i-17i	Luke 4A-C	1Pet 1C-e

#### **EASTER 4**

Sunday(1)	<i>Isa 62.1-5</i>		Rev 3A(2)-e	John 21D-F
Sunday(2)	<i>Prov 4.10-19</i>		2Cor 4Ciii-5Ai	John 14A-B
Monday	Lev 6	Deut 17iv-e	Luke 4C-E	1Pet 2A-C
Tuesday	Lev19 p176 & last 4 paras NTp400pt	Deut 18iii-e	Luke 4E-e	1Pet 2C-e
Wednesday	Lev 25i-vi	Deut 19	Luke 5A-C	1Pet 3A-C
Thursday	Num 9iv-e	Deut21 (last para)-22iv	Luke 5C-F	1Pet 3C-e
Friday	Num 12	Deut 24ii-e	Luke 5F-e	1Pet 4
Saturday	Num 13i;iii-e	Deut 26	Luke 6A-C	1Pet 5

#### **EASTER 5**

Sunday(1)	<i>Hosea 6.1-6</i>		1Cor 15Cii-Di	John 16F-e
Sunday(2)	Deut 34		Rom 8Eii-e	John 16C-F

#### **ROGATION MONDAY**

Monday	<i>Joel 2.21-27</i>	Deut 7ii-iv	Acts 14B-D	Matt 6Cii-e
Mon-HC	<i>Job 28.1-11</i>		2Thess 3B-Di	Matt 6A-C

#### **ROGATION TUESDAY**

Tuesday	<i>Haggai 1.1-11</i>	Deut 11ii-vi	2Cor 9	James 5A-Di
Tues-HC	Deut 8i-ii		Phil 4A-B	Luke 11Aii-Bi

#### **ROGATION WEDNESDAY**

		<i>Ezek 1.1-4,26-e</i>		
Wednesday	<i>Jer 14.1-9</i>	<i>Song 3 Child.29-37</i>	John 6D-E	Col 2D-3Ai
Wed-HC	1Kings 8Dii-e		1John 5B-D	Mark 11C-D

#### **ASCENSION DAY**

Thursday	<i>Dan 7.9-14</i>		Acts 1A-Bi	Matt 28D-e
Friday	Num 14i-vi	Deut 28(last 4 paras)	Luke 6C-E	2Pet 1A-C
Saturday	Num 20i-iv (NTp399pt)	Deut 30	Luke 6E-Fi	2Pet 1C-2B

#### **THE SUNDAY AFTER ASCENSION DAY**

Sunday(1)	<i>Dan 7.9-14</i>		Eph 1D-e	Luke 24G-e
Sunday(2)	2Kings 2A-D		Eph 4A-B(2)	Luke 24G-e
Monday	Num 21ii-iii	Deut 31i-iv	Luke 6Fii-e	2Pet 2B-e
Tuesday	Num 22pp232-3	Deut 31v-e	Luke 7A-C	2Pet 3
Wednesday	Num22-23 (p234only)	Deut 32p300	Luke 7C-D	1John 1A-2B
Thursday	Num 23(p235)	Deut 32pp301-2	Luke 7D-Ei	1John 2B-Cii
Friday	Num 24	Deut 33	Luke 7Eii-e	1John 2Ciii-e
Saturday	Deut 34	Deut 16iv-e	Luke 8A-C	John 7Fi

## PENTECOST

### PENTECOST

Sunday(1)	Gen 11i-ii		Acts 2A-Bi	John 14Biii-Di
Sunday(2)	Exod 19iv-e		Acts 2A-Ci	John 20Ei
Monday	<i>Ezek 11.14-20</i>	1Sam 10A-C	1Cor 2	Matt 3D-e
Tuesday	<i>Ezek 36.22-28</i> (NTp400pt)	1Kings 19A-D (NTp396pt)	1Cor 3	Mat 9Diii-10C
Wednesday	<i>Isa 55.6-11</i>	<i>Micah 3.1-8</i>	1Cor 12A-C	Matt 11D-e
Thursday	<i>Isa 32.9-e</i>	Exod 35vi-36i	1Cor 12G-13e	Matt 12Ci-iii
Friday	Num 11v,viii-ix	<i>Jer 31.31-34</i>	Gal 5B-e	Matt 18Ci-ii
Saturday	Num 27iii-e	<i>Isa 44.1-5</i>	Eph 6C-D(2)	John 17Cii-e

### TRINITY SUNDAY

Sunday	Isa 6.1-8		Eph 1A-D	John 14B-C
		2Chron 1A-D		
Monday	Josh 1A-Cii	<i>Wisdom 1</i>	Luke 8C-Di	1John 3
		2Chron 2		
Tuesday	Josh 2	<i>Wisdom 2</i>	Luke 8Dii-F	1John 4
		2Chron 5		
Wednesday	Josh 3	<i>Wisdom 3.1-9</i>	Luke 8F-e	1John 5A-Bi

### THANKSGIVING FOR THE INSTITUTION OF HOLY COMMUNION

Thurs-HC	Exod 16i-v		1Cor 11E-G	John 6Eiii-G
		Chron 6A-Di		
Thursday	Josh 4A-5B	<i>Wisdom 4.7-e</i>	Luke 9A-B	1John 5Bii-e
		2Chron 6Dii-e		
Friday	Josh 5D-6D	<i>Wisdom 5.1-16</i> (NTp405pt)	Luke 9B-C	James 1A-Bi
		2Chron 7		
Saturday	Josh 7A-Ci	<i>Wisdom 6.1-21</i>	Luke 9C-D	James 1Bii-e

### 2ND SUNDAY AFTER PENTECOST

Sunday(1)	Exod 19i-ii		1Pet 2A-C	John 15A-B
Sunday(2)	2Sam 7Aii-Ci		Acts 2Fii-e	Luke 14C-D(2)
		2Chron 12		
Monday	Josh 7Cii-e	<i>Wisdom 7.15-8.4</i>	Luke 9C-E	James 2A-C
		2Chron 13A-14B		
Tuesday	Josh 8Bi-Fi	<i>Wisdom 8.5-18</i>	Luke 9E-Fii	James 2C-e
		2Chron 14D-e		
Wednesday	Josh 9Aii-e	<i>Wisdom 8.21-9e</i>	Luke 9Fiii-e	James 3
		2Chron 17A-D		
Thursday	Josh 24A-G	<i>Wisdom 10.15-11.10</i>	Luke 10A-Ci	James 4A-D
		2Chron 34A-Di		
Friday	Judges 2B-e	<i>Wisdom 11.21-12.2</i>	Luke 10Cii-E	James 4D-5B
		2Chron 34Dii-e		
Saturday	Judges 4	<i>Wisdom 12.12-21</i>	Luke 10E-G	James 5B-e

### 3RD SUNDAY AFTER PENTECOST

Sunday(1)	Deut 6v-e		Rom 6A-C	John 15Aii-Bi
Sunday(2)	Deut 8iii-e		Acts 4B-C	Luke 8F-e

Monday	Judges 5	<i>Jer 37</i>	Luke 10G-e	Rom 1A-B
Tuesday	Judges 6B-e	<i>Jer 38.1-13</i>	Luke 11A-Bi	Rom 1B-C
Wednesday	Judges 7	<i>Jer 38.14-e</i>	Luke 11Bii-Diii	Rom 1C-e
Thursday	Judges 9A-D	<i>Jer 39</i>	Luke 11Div-F	Rom 2A-Bi
Friday	Judges 9D-e	<i>Jer 40</i>	Luke 11Fi-iv	Rom 2Bii-e
Saturday	Judges 11A-B; F-e	<i>Jer 41</i>	Luke 11Fv-e	Rom 3A-D

#### 4TH SUNDAY AFTER PENTECOST

Sunday(1)	Deut 7ii-iii		Gal 3Dii-4B	John 15Biii-Ci
Sunday(2)	<i>Isa 63.7-14</i>		Acts 8Dii-e	Luke 15A-C
Monday	Judges 13	<i>Jer 42</i>	Luke 12A-Bii	Rom 3D-e
Tuesday	Judges 14	<i>Jer 43</i>	Luke 12Biii-iv	Rom 4A-C
Wednesday	Judges 15	<i>Jer 44.1-14</i>	Luke 12Biv-Dii	Rom 4C-e
Thursday	Judges 16A-F	<i>Jer 44.15-e</i>	Luke 12Diii-F	Rom 5Ai-iii
Friday	Judges 16F-e	<i>2Chron 36Bii-Di</i>	Luke 12F-G	Rom 5Aiv-e
Saturday	Judges 18A-F	<i>Ezra 1</i>	Luke 12G-e	Rom 6A-C

#### 5TH SUNDAY AFTER PENTECOST

Sunday(1)	Exod 20p116 (NTp398pt)		Eph 5A-C	Matt 19C-D
Sunday(2)	Ruth 1B-e		Acts 11Aii-D	Luke 10A-C
Monday	1Sam 1A-D	<i>Ezra 3</i>	Luke 13A-C	Rom 6C-e
Tuesday	1Sam 1D-2C	<i>Ezra 4.1-5</i>	Luke 13C-E	Rom 7A-Bi
Wednesday	1Sam 3A-D	<i>Ezra 4.7-e</i>	Luke 13E-e	Rom 7Bii-e
Thursday	1Sam 4A-Di	<i>Ezra 5</i>	Luke 14A-C	Rom 8A-C
Friday	1Sam 5	<i>Ezra 6</i>	Luke 14C-D(2)	Rom 8C-D
Saturday	1Sam 6A-D	<i>Ezra 7</i>	Luke 14D(2)-e	Rom 8D-F

#### 6TH SUNDAY AFTER PENTECOST

Sunday(1)	Exod 24ii-iv		Col 3Ci	Luke 15C-e
Sunday(2)	<i>Micah 6.1-8</i>		Eph 4Bii-e	Mark 10Gi-e
Monday	1Sam 8	<i>Ezra 8.15-e</i>	Luke 15A-C	Rom 8F-e
Tuesday	1Sam 9A-C	<i>Ezra 9</i>	Luke 16A-E	Rom 9A-D
Wednesday	1Sam 9C-e	<i>Ezra 10.1-19</i>	Luke 16E-e	Rom 9D-G
Thursday	1Sam 10A-D	<i>Neh 1</i>	Luke 17Ai-iii	Rom 9G-10D
Friday	1Sam 10C-E	<i>Neh 2</i>	Luke 17Aiv-E	Rom 10D-e
Saturday	1Sam 11	<i>Neh 4</i>	Luke 17E-e	Rom 11A-C

#### 7TH SUNDAY AFTER PENTECOST

Sunday(1)	<i>Hosea 11.1-9</i>		1Cor 12G-13e	Matt 18Ciii-e
Sunday(2)	Deut 10v-11i		Rom 8A-C	Mark 12C-D
Monday	1Sam 12	<i>Neh 5</i>	Luke 18A-Biii	Rom 11C-D
Tuesday	1Sam 13	<i>Neh 6.1-16</i>	Luke 18Biv-F	Rom 11D-e
Wednesday	1Sam 14A-C	<i>Neh 8.1-12</i>	Luke 18F-e	Rom 12A-C
Thursday	1Sam 14D-e	<i>Neh 8.13-e</i>	Luke 19A-Bi	Rom 12C-e
Friday	1Sam 15A-F	<i>Neh 9.1-23</i>	Luke 19Bii-E	Rom 13
Saturday	1Sam 16	<i>Neh 9.24-e</i>	Luke 19E-F	Rom 14A-Ci

#### 8TH SUNDAY AFTER PENTECOST

Sunday(1)	Ezek 36.24-28 (NTp400)		Gal 5C-e	John 15Biii-e
Sunday(2)	<i>Ezek 37.1-14</i>		1Cor 12Aii-B(2)i	Luke 6E-Fi

Monday	1Sam 17A-D	<i>Neh 13.1-14</i>	Luke 19F-20B	Rom 14Cii-e
Tuesday	1Sam 17D-G	<i>Neh 13.15-e</i>	Luke 20B-E	Rom 15A-Ci
Wednesday	1Sam 17Gii-18D	<i>Haggai 1.1-2.9</i>	Luke 20E-G	Rom 15Cii-E
Thursday	1Sam 19A-D	<i>Haggai 2.10-e</i>	Luke 20G-21Ai	Rom 15E-e
Friday	1Sam 20A-D	<i>Zech 1.1-17</i>	Luke 21Aii-D	Rom 16A-C
Saturday	1Sam 20D-e	<i>Zech 1.18-2.e</i>	Luke 21D-e	Rom 16C-e

### 9TH SUNDAY AFTER PENTECOST

Sunday(1)	Josh 1A-Ci		Eph 6C-D(2)	John 17C-D
Sunday(2)	1Sam 17E-G		2Cor 6A-C	Mark 9Bii-e
Monday	1Sam 21A-22B	<i>Zech 3&amp;4</i>	Luke 22A-B	Eph 1A-D
Tuesday	1Sam 22B-e	<i>Zech 6.9-e</i>	Luke 22B-C	Eph 1D-e
Wednesday	1Sam 23	<i>Zech 7</i>	Luke 22C-D	Eph 2A-Bi
Thursday	1Sam 26	<i>Zech 8.1-8(NTp391pt)</i>	Luke 22D-Ei	Eph 2Bii-e
Friday	1Sam 28	<i>Zech 8.9-e</i>	Luke 22Eii-G	Eph 3A-C
Saturday	1Sam 31	<i>Job 1</i>	Luke 22G-23B	Eph 3C-e

### 10TH SUNDAY AFTER PENTECOST

Sunday(1)	<i>Job 42.1-6</i>		Phil 2A-Bi	John 13A-C
Sunday(2)	1Sam 24A-e		Gal 6A-C	Luke 7Eii-e
Monday	2Sam 1	<i>Job 2</i>	Luke 23B-D	Eph 4A-Bi
Tuesday	2Sam 2	<i>Job 3</i>	Luke 23D-Fi	Eph 4Bii-e
Wednesday	2Sam 5	<i>Job 4</i>	Luke 23Fii-e	Eph 5A-C
Thursday	2Sam 6A-Di	<i>Job 5</i>	Luke 24A-C	Eph 5C-e
Friday	2Sam 7A-C	<i>Job 6</i>	Luke 24C-F	Eph 6A-C
Saturday	2Sam 7C-e	<i>Job 7</i>	Luke 24F-e	Eph 6C-e

### 11TH SUNDAY AFTER PENTECOST

Sunday(1)	<i>Isa 42.1-7</i>		2Cor 4A-Ci	John 13D-e
Sunday(2)	1Chron 29A-Ci		Phil 1A-Bi	Matt 20A-C
Monday	2Sam 9	<i>Job 8</i>	Acts 1A-C	Mark 1A-Bii
Tuesday	2Sam 11	<i>Job 9</i>	Acts 1C-e	Mark 1Biii-Cii
Wednesday	2Sam 12A-G	<i>Job 10</i>	Acts 2A-Bi	Mark 1Ciii-e
Thursday	2Sam 15A-D	<i>Job 11</i>	Acts 2Bii-Fi	Mark 2A-C
Friday	2Sam 15D-e	<i>Job 12</i>	Acts 2Fii-e	Mark 2C-Dii
Saturday	2Sam 16A-D	<i>Job 13</i>	Acts 3A-C	Mark 2Diii-3Ai

### 12TH SUNDAY AFTER PENTECOST

Sunday(1)	<i>Isa 49 (NTp405)</i>		2Cor 5C-6B	John 17D-e
Sunday(2)	<i>Micah 4.1-5</i>		Acts 17F-e	Matt 5B-C
Monday	2Sam 17A-Fi	<i>Job 14</i>	Acts 3C-4Ai	Mark 3Aii-C
Tuesday	2Sam 18A-E	<i>Job 15.1-16</i>	Acts 4Aii-E	Mark 3Cii-e
Wednesday	2Sam 18E-19Bi	<i>Job 16.1-17.2</i>	Acts 4E-G	Mark 4A-C
Thursday	2Sam 19Bii-E	<i>Job 17.3-e</i>	Acts 4G-5C	Mark 4C-D
Friday	2Sam 19E-e	<i>Job 18</i>	Acts 5C-Ei	Mark 4D-e
Saturday	2Sam 23A-B	<i>Job 19</i>	Acts 5Eii-e	Mark 5A-C

### 13TH SUNDAY AFTER PENTECOST

Sunday(1)	<i>Isa 50.4-9a</i>		Acts 7G-e	John 16A-D
Sunday(2)	<i>Jer 20.7-11a</i>		Acts 20D-Gi	Matt 10Biii-C

Monday	2Sam 23B-e	Job 21	Acts 6	Mark 5C-D
Tuesday	2Sam 24	Job 22	Acts 7A-C	Mark 5D-e
Wednesday	1Kings 1A-E	Job 23	Acts 7C-Ei	Mark 6A-C
Thursday	1Kings 1E-e	Job 24	Acts 7Eii-G	Mark 6C-Di
Friday	1Kings 2A-Ci	Job 25&26	Acts 7G-8B	Mark 6Dii-C(2)i
Saturday	1Kings 3	Job 27	Acts 8B-Di	Mark 6C(2)ii-e

#### 14TH SUNDAY AFTER PENTECOST

Sunday(1)	Proverbs 31 (NTp406)	Eph 5E-6C	Mark 10A-C
Sunday(2)	Gen 45i-iv	Eph 3C-e	Luke 11A-Bi
Monday	1Kings 4Dii-5Di	Job 28	Acts 8Dii-e
Tuesday	1Kings 6A-D	Job 29.1-30.1	Acts 9A-Cii
Wednesday	1Kings 8A-D	Job 31.13-e	Acts 9Ciii-F
Thursday	1Kings 10A-Di	Job 32	Acts 9F-e
Friday	1Kings 11A-C	Job 33	Acts 10A-D
Saturday	1Kings 11E-e	Job 38.1-21	Acts 10D-Ei

#### 15TH SUNDAY AFTER PENTECOST

Sunday(1)	Isa 45.1-7	Rom 13A-C	Matt 22Bii-C
Sunday(2)	1Kings 3Aii-Ci	1Tim 2A-C	Matt 14A-B
Monday	1Kings 12A-Fi	Job 38.22-e	Acts 10Eii-e
Tuesday	1Kings 12Fii-e	Job 39	Acts 11A-D
Wednesday	1Kings 13A-D	Job 40	Acts 11D-e
Thursday	1Kings 13D-e	Job 41	Acts 12A-C
Friday	1Kings 17	Job 42	Acts 12C-e
	(NTp400pt)		
Saturday	1Kings 18A-D	Amos 1	Acts 13A-Bi

#### 16TH SUNDAY AFTER PENTECOST

Sunday(1)	Lev 19iii-x (NTp400pt)	Rom 12C-e	Luke 10E-G
Sunday(2)	Deut 15ii	1John 4Biii-e	Luke 16E-e
Monday	1Kings 18D-e	Amos 2	Acts 13Bii-Fi
Tuesday	1Kings 19	Amos 3	Acts 13Fii-14B
	(NTp396pt)		
Wednesday	1Kings 20A-Di	Amos 4	Acts 14B-e
Thursday	1Kings 20Dii-e	Amos 5.1-17	Acts 15A-Di
Friday	1Kings 21	Amos 5.18-e	Acts 15Dii-Fi
Saturday	1Kings 22A-E	Amos 6	Acts 15Fii-16B

#### 17TH SUNDAY AFTER PENTECOST

Sunday(1)	Jer 7.1-11	James 1C-e	Luke 17Aiv-E
Sunday(2)	Jer 32.6-15	Gal 2D-3C	Luke 7A-C
Monday	1Kings 22E-Fii	Amos 7	Acts 16B-Ei
Tuesday	2Kings 2A-D	Amos 8	Acts 16Eii-e
Wednesday	2Kings 3Aii-D	Amos 9 (NTp403pt)	Acts 17A-D
Thursday	2Kings 4A-G	Micah 1	Acts 17D-e
Friday	2Kings 5	Micah 2	Acts 18A-F
Saturday	2Kings 6Bii-F	Micah 3	Acts 18F-19B

#### 18TH SUNDAY AFTER PENTECOST

Sunday(1)	Deut 26i-ii	2 Cor 8A-Bi	Matt 5C-E
Sunday(2)	Nehemiah 6.1-16	Ecclus 38.24-e	1Pet 4B-Ci
			Matt 25B-Ci

Monday	2Kings 6F-7Ai	<i>Micah 4.1-5.1</i>	Acts 19B-D	Mark 13C-Di
Tuesday	2Kings 7Aii-e	<i>Micah 5.2-e</i>	Acts 19D-e	Mark 13Dii-e
Wednesday	2Kings 9A-D	<i>Micah 6</i>	Acts 20A-D	Mark 14A-Bi
Thursday	2Kings 9D-e	<i>Micah 7.1-7</i>	Acts 20D-e	Mark 14Bii-Cii
Friday	2Kings 10Dii-Fi	<i>Micah 7.8-e</i>	Acts 21A-C	Mark 14Ciii-E
Saturday	2Kings 12	<i>Nahum 1</i>	Acts 21C-G	Mark 14E-F

### 19TH SUNDAY AFTER PENTECOST

Sunday(1)	Gen 28iii-e		Heb 11A-B;Biii-Di	Matt 6Civ-e
Sunday(2)	<i>Dan 6.10-23</i>		Rom 5Ai-iii	Luke 19A-Bi
Monday	2Kings 17A-E	<i>Nahum 2</i>	Acts 21G-22E	Mark 14F-G
Tuesday	2Kings 17E-e	<i>Nahum 3</i>	Acts 22E-23D	Mark 14G-e
Wednesday	2Kings 18A-Ci	<i>Hab 1</i>	Acts 23D-e	Mark 15A-Bi
Thursday	2Kings 18Cii-e	<i>Hab 2</i>	Acts 24A-G	Mark 15Bii-D
Friday	2Kings 19A-D	<i>Hab 3.2-e</i>	Acts 24G-25D	Mark 15D-e
Saturday	2Kings 19D-e	<i>Zeph 1</i>	Acts 25D-e	Mark 16

### 20TH SUNDAY AFTER PENTECOST

Sunday(1)	<i>Dan 3.13-26</i>		Rom 8D-Ei	Luke 9Fiii-e
Sunday(2)	Gen 32vi-e		1Cor 9Cii-e	Matt 7Bii-e
Monday	2Kings 20	<i>Zeph 2</i>	Acts 26A-Fi	Luke 10E-G
Tuesday	2Kings 22	<i>Zeph 3</i>	Acts 26Fii-e	Luke 12Biii-iv
Wednesday	2Kings 23A-E	<i>Mal 1</i>	Acts 27A-F	Luke 14D-D(2)
Thursday	2Kings 23E-24C	<i>Mal 2.1-16</i>	Acts 27F-e	Luke 15C-e
Friday	2Kings 24C-25C	<i>Mal 2.17-3.12</i> (NTp404pt)	Acts 28A-E	Luke 16E-e
Saturday	2Kings 25F-e	<i>Mal 3.13-4e</i>	Acts 28E-e	Luke 18Biii

### 21ST SUNDAY AFTER PENTECOST

Sunday(1)	<i>Hab 2.1-4</i>		Acts 26A-C	Luke 18A-Bii
Sunday(2)	<i>Ezek 12.21-e</i>		1Pet 1C-Di	John 11C-D
Monday	<i>Song Sol 1.9-2.7</i>	Exod 30i-ii	1Tim 1A-D	Luke 1A-Biii
Tuesday	<i>Song Sol 2.8-e</i> (NTp406pt)	Lev 11i;last 2 paras	1Tim 1D-2e	Acts 10B-D
Wednesday	<i>Song Sol 3</i>	Lev 12ii-iii	1Tim 3	Luke 2Cii-E
Thursday	<i>Song Sol 5.2-6.3</i>	Lev 13i;pl67iv	1Tim 4	Luke 5C-D
Friday	<i>Song Sol 7.10-8.4</i>	Lev 14i-ii	1Tim 5	Luke 17Aiv
Saturday	<i>Song Sol 8.5-7</i>	Num 6i-ii;v-e	1Tim 6	Acts 21C-F

### 22ND SUNDAY AFTER PENTECOST

Sunday	Deut 11vi-viii		1John 2D-e	Luke 16A-Bi
	Num 9i-iii	Exod 16iv-v		
Monday	<i>Baruch 1.15-2.10</i>	<i>Wisdom 1</i>	2Tim 1A-D	John 6Dii-iii
	Num 16pp223-4	Isa 60.13-20		
Tuesday	<i>Baruch 2.11-e</i>	<i>Wisdom 2</i>	2Tim 1D-2C	John 8B-C
	Num 16p225i-iii	<i>Ezek 34.1-16</i>		
Wednesday	<i>Baruch 3.1-8</i>	Wis 5.1-16(NTp405pt)	2Tim 2C-e	John 10B-D
	Num 16p225iv-e	<i>Dan 12.1-4</i>		
Thursday	<i>Baruch 3.9-e</i>	<i>Wisdom 6.1-21</i>	2Tim 3	John 11C-D
	Num 17	<i>Prov 8.1-21</i>		
Friday	<i>Baruch 4.21-30</i>	<i>Wisdom 7.15-8.4</i>	2Tim 4A-Ci	John 14Ai-ii

	Num 33(last 2 paras)-34v	Isa 5.1-7		
Saturday	<i>Baruch 4.36-5e</i>	<i>Wisdom 8.21-9e</i>	2Tim 4Cii-e	John 15A-B

### LAST SUNDAY AFTER PENTECOST

Sunday(1)	<i>Jer 29.1,4-14</i>		Phil 3B-e	John 17A-C
Sunday(2)	<i>Isa 33.17-22</i>		Rev 7A-B;C-e	Matt 25A-B
Monday	<i>Eccles 1</i>	<i>Eccles 2.1-23</i>	Phil 1A-Bi	Luke 17E-e
Tuesday	<i>Eccles 3.1-15</i>	<i>Eccles 3.16-4e</i>	Phil 1Bii-e	Luke 18A-Biv
Wednesday	<i>Eccles 5</i>	<i>Eccles 6</i>	Phil 2A-D	Luke 18Bv-F
Thursday	<i>Eccles 7</i>	<i>Eccles 8</i>	Phil 2D-e	Luke 18G-e
Friday	<i>Eccles 9</i>	<i>Eccles 11.1-8</i>	Phil 3	Luke 19A-Bi
Saturday	<i>Eccles 11.9-12e</i>	<i>Obadiah</i>	Phil 4	Luke 19Bii-Dii

### FESTIVALS AND HOLY DAYS

#### THE NAMING OF JESUS OR THE CIRCUMCISION OF CHRIST

01 January	<i>Isa 9.2,6-7</i>		Acts 4B-C	Luke 2C-D
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#### THE CONVERSION OF ST PAUL

25 January	<i>1Kings 19D-e</i>		Acts 9A-Ciii	Matt 19D-e
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#### TIMOTHY AND TITUS

26 January	<i>Isa 61.1-3</i>	2Tim 1A-C	Titus 1A-Bi	Mark 16C-e
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#### THE PRESENTATION OF CHRIST IN THE TEMPLE

02 February	<i>Mal 3.1-5 (NTp404pt)</i>		1Peter 2A-C	Luke 2D-Ei
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#### ST JOSEPH OF NAZARETH HUSBAND OF THE BLESSED VIRGIN MARY

19 March	<i>Isa 7.10-14 (NTp405)</i>		1Peter 3A-Bi	Matt 1Cii-e
	<i>Gen 1ix-2i</i>		Col 3Bii-e	Matt 13Gii-e

#### THE ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY

25 March	<i>Isa 52.7-10</i>		Gal 4A-B	Luke 1Bv-vii
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#### ST MARK THE EVANGELIST

25 April	<i>Prov 15.28-e</i>		Eph 4B-B(2)i	Mark 13Aii-C
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#### ST PHILIP AND ST JAMES APOSTLES

01 May	<i>Prov 4.10-18</i>		Eph 1A-D	John 14A-Bii
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#### ST MATTHIAS THE APOSTLE

14 May	<i>1Sam 2F-e</i>		Acts 1C-e	John 15A-Bi
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#### THE VISIT OF THE BLESSED VIRGIN MARY TO ELIZABETH

31 May	<i>Zech 2 (NTp393)</i>		Gal 4A-B	Luke 1Bviii-F
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#### ST BARNABAS THE APOSTLE

11 June	<i>Job 29.11-16</i>		Acts 11D-e	John 15Bii-C
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#### THE BIRTH OF ST JOHN THE BAPTIST

24 June	<i>Isa 40.1-11</i>		Acts 13C-E	Luke 1F-G
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#### ST PETER THE APOSTLE

29 June	<i>Ezek 3.4-11</i>		1Peter 2Ciii-e	Matt 16C-D
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#### ST PETER AND ST PAUL

29 June	<i>Zech 4.1-6a, 10b-14</i>	<i>Wisdom 3.1-9</i>	2Tim 4Ci-iii	Matt 16C-D
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<b>ST THOMAS THE APOSTLE</b>			
03 July	Gen 12i-ii	Heb 10G-11Ai	John 20F-Gi
<b>ST MARY MAGDALEN</b>			
22 July	Zeph 3.14-e	2Cor 5C-e	John 20C-E
<b>ST JAMES THE GREAT</b>			
25 July	Jer 45	Acts 11Dii-Ai	Mark 10Eii-Gi
<b>THE TRANSFIGURATION OF OUR LORD</b>			
06 August	Exod 34 (last 2 paras)	2Cor 3A-e	Luke 9D-E
<b>ST BARTHOLOMEW THE APOSTLE</b>			
24 August	Isa 61.4-9	Acts 5C-D	Luke 22Ci
<b>THE BLESSED VIRGIN MARY</b>			
08 Sept	Micah 5.2-4    Rev 21A-C	Luke 1Bviii-F	Luke 2A-Ci
<b>HOLY CROSS DAY</b>			
14 Sept	Num 21ii-iii	Phil 2Aii-Bi	John 12E-F
<b>ST MATTHEW THE APOSTLE</b>			
21 Sept	Prov 3.9-18	2Cor 4A-Bi	Matt 9Bi-ii
<b>ST MICHAEL AND ALL ANGELS</b>			
29 Sept	2Kings 6Bii-Di	Rev 12Bii-D	Matt 18A-C
<b>WILLIAM TYNDALE</b>			
06 October	Prov 8.4-11	2Tim 3C-e	Matt 10Biii-C
<b>ST LUKE THE EVANGELIST</b>			
18 October	Isa 35.3-6    Acts 16B-C	2Tim 4Ci-ii	Luke 10A-C
<b>ST SIMON AND JUDE APOSTLES</b>			
28 October	Isa 28.9-16	Eph 2C-e	John 14Bii-Di
<b>ALL SAINTS DAY</b>			
01 Nov	Jer 31.31-34 2Esdras 2.42-e    Gen 3i-iv	Heb 12E-G Rev 7A-B;C-e	Matt 5A-B Luke 6Dii
<b>COMMEMORATION OF THE FAITHFUL DEPARTED</b>			
02 Nov	Isa 25.6-9	1Peter 1Aiii-Bi	John 20A-C
<b>ST ANDREW THE APOSTLE</b>			
30 Nov	Zech 8.20-e	Rom 10C-Ei	Matt 4C-Di
<b>ST STEPHEN</b>			
26 Dec	2 Chron 24Fi	Acts 7G-e	Matt 23Dii-e
<b>ST JOHN THE EVANGELIST</b>			
27 Dec	Exod 33iv-e	1John 2A-C	John 21Eii-e
<b>THE HOLY INNOCENTS</b>			
28 Dec	Jer 31.15-17	1Cor 1Dii-e	Matt 2C-Di
<b>FESTIVAL OF THE DEDICATION OR CONSECRATION OF A CHURCH</b>			
	1Kings 8C-D	1Peter 2A-C	Matt 21Aii-Bi

## **SOCIETY NOTES**

### **1-4 September**

Second Oxford International Conference, Hertford College, Oxford:  
*Tyndale's Last Years: Tyndale as Heretic*  
See page 61 for details.

### **Communication and the European Experience**

Two meetings in Belgium, with communications as their starting point,  
both organized by Dr Guido Latré of the Katholieke Universiteit, Leuven:

#### **5-8 September**

*Tyndale and the Printing Presses in the 16th. Century*  
See page 62 for details.

#### **29 November-1 December**

*European Communications Today and Tomorrow.*

### **9 October**

Lecture at Lambeth Palace, London, hosted by His Grace the Archbishop  
of Canterbury. As in previous years, it will be possible to have supper after  
this lecture. Price to be confirmed, but it is likely to be in the region of  
£20.00 per head. Details will follow in September, but it would be  
advisable to book early as places are limited. See also page 41.

### **25 October**

Third Hertford Lecture, Oxford  
Speaker: Sir Anthony Kenny

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The Tyndale Society had a small display stand at the Christian Resources  
Exhibition which was held at Sandown Park from 21-24 May 1996. A  
positive response to our lectures and activities was encouraging. Our thanks  
to those members who came and helped on the stand.

Can we remind you that the Society has a number of greetings cards for  
sale at 50p each. If anyone is interested to see samples, please let The  
Secretary know.

# **Second Oxford International TYNDALE CONFERENCE**

**1 – 4 SEPTEMBER 1996**

**HERTFORD COLLEGE, OXFORD**

*Speakers include:*

Professor Peter Auksi, W Ontario  
Dr David Bagchi, Hull  
Professor David Daniell, London  
Professor Richard Duerden, Utah  
Professor Gerald Hammond, Manchester  
Professor Morna Hooker, Cambridge  
Dr Guido Latré, Leuven  
Professor David Loades, formerly Bangor  
Dr Diarmaid MacCulloch, Oxford  
Professor David Norton, Victoria, NZ  
Professor Carsten Peter Thiede

*and others.*

*Gordon Jackson will give readings and  
Tony Tyndale will speak on the results of his  
latest researches into the Tyndale family.*

*Members will arrive on Sunday evening when it is hoped  
there will be a reception and a service as well as dinner.*

*On the Tuesday evening Dr Diarmaid MacCulloch will be  
speaking on Cranmer and an invitation will be extended  
to the members of the Prayer Book Society and others  
to attend the lecture.*

*Dr MacCulloch's important new biography of  
Cranmer has just been published.*

**The all-inclusive cost is £300.00**  
(a daily rate of £55.00 is also available)

For further details and booking contact the Secretary:  
Tyndale Society, 10B Littlegate Street, Oxford OX1 1QT

# LEUVEN CONFERENCE

5 – 8 SEPTEMBER 1996

*Dr Guido Latre invites all members of the Tyndale conference to a related conference in Leuven from Thursday 5 to Sunday 8 September.*

**The theme of this conference is:**  
*Tyndale and the First Revolution in  
European Communication*

Scholars from various disciplines are invited to talk about the revolutions brought about by the printing presses especially in the 16th century: humanistic writings and potentially 'dangerous' Bible translations, which widened men's horizons but also generated conflict. Participants will also be introduced to electronic means of reading and studying the Bible, and have an opportunity to explore the historical towns of Leuven, Antwerp and Brussels (including Vilvoorde), which played an important role in Tyndale's life and in a first revolution in communication, which took place in the 16th century. The main focus of the visit to Antwerp will be the Plantin-Moretus museum, a 16th century printing house containing the world's oldest printing presses. There will be a printing demonstration on an old press.

*Thanks to our main sponsor (Hitachi Data Systems),  
the price has been kept relatively low.*

**Formula 1:** £285, includes

- return travel between London and Leuven
- all local travel in Belgium (local travel in England is not included)
- accommodation in a student room
- 3 breakfasts, 2 lunches, 1 dinner
- lectures and seminar sessions
- entrance to museums.

**Formula 2:** £225, excludes London/Leuven travel.

**Formula 3:** £150, excludes London/Leuven travel, accommodation and breakfast.

*For further details contact:*

Prof Dr Guido Latre

Arts Faculty K. U. Leuven

P.O. Box 33

B-3000 Leuven

Belgium

Tel: 00-32-16-324881 or 24877

Fax: 00-32-16-325068 or 325025

E-mail: [guido.latre@arts.kuleuven.ac.be](mailto:guido.latre@arts.kuleuven.ac.be)

# William Tyndale from Yale University Press

## Tyndale's New Testament

Edited and introduced by David Daniell

*New small format paperback*

When printed in Germany in 1534 and smuggled back into England, this translation of the New Testament into English from its original Greek escaped the fate of Tyndale's previous version, which was seized and publicly burnt by the authorities. An astounding work of pioneering scholarship, it became the basis of most subsequent English bibles until after the Second World War, and the version of the bible used by some of our greatest poets. Even so, it is today virtually unknown because of its suppression for political reasons and because of its difficult early sixteenth-century spelling. Now in David Daniell's new edition with modernised spellings, a masterly work of English prose by one of the great geniuses of the age is made available to today's reader.

*Paper* • 465pp. • ISBN 0 300 06580 9 • £9.95

*Cloth (1989)* • 480pp. • ISBN 0 300 04419 4 • £25.00

## William Tyndale • A Biography • David Daniell

This important book is the first major biography of Tyndale in sixty years. It sets the story of his life in the intellectual and literary contexts of his immense achievement and explores his influence on the theology, literature, and humanism of Renaissance and Reformation Europe.

*"Daniell is searching and erudite without being ponderous, and his book is not only a superb guide to Tyndale's work, but to the cultural and religious ferment which inspired it."*

—Chaim Bermant, *The Observer*

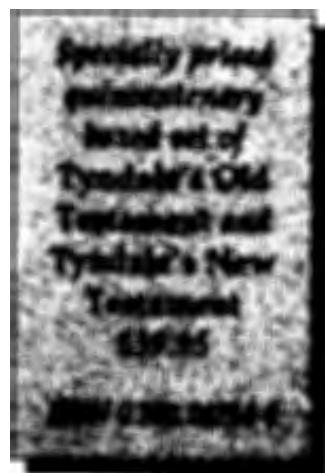
448pp. 15 illus. • ISBN 0 300 06132 3 • £19.95

## Tyndale's Old Testament

Edited and introduced by David Daniell

This volume contains Tyndale's translation of the Pentateuch (the first five books of the Old Testament), previously unavailable except in an out-of-print and unreliably edited Victorian facsimile, and the historical books (Joshua to 2 Chronicles) which have not been in print since 1551 and are of great importance both to scholars and to the general reader. The spelling in the texts has been updated to show them as the modern productions they once were, and Tyndale's introduction and original notes are included.

688pp. • ISBN 0 300 05211 1 • £30.00



The Society is able to offer members a 10% discount off the published price on all these publications, if bought through the Society itself. Please contact The Secretary.



Yale University Press • 23 Pond Street • London NW3 2PN

